

AMERICA

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Chronicle

Home News.—In the opinion of Senator Borah, the Presidential campaign this year has taken an unusually long time to get going. Most political experts agree with

Campaign Tactics

this statement and some add that the parties have been wasting time testing each other's strength. Nevertheless, all three candidates are professing the greatest optimism, and the Chairmen of the National Committees are all publishing surveys and reports of the most flattering variety to substantiate their claims of easy victory at the polls. Outside of the addresses by General Dawes in the Middle West there has been little activity on the part of the Republicans. General Dawes has continued his outspoken attacks on radicalism and the issue, as he states it, of destroying the Constitution. A great deal of speculation resulted from the urgent summons sent by President Coolidge, recalling Mr. Wilbur, Secretary of the Navy, from California. A report was circulated that Secretary Wilbur, by indiscreet utterances attacking the Japanese, ridiculing the prohibition enforcement, and urging a strong navy for defensive purposes in the Pacific, was complicating the Republican situation in California, at best a doubtful Republican State. In a specially pre-

pared statement, President Coolidge has denied these reports; he states that the reason for Secretary Wilbur's recall was for a conference on matters relating to the Navy budget, and adds that his addresses were considered helpful to the Republican cause.

With his return to Chicago, Mr. Davis had visited ten States in his speaking tour through the extreme Middle West. In the latter part of his trip, the Democratic

Democratic Confidence

candidate changed the nature of his addresses; he insisted less on abstract principles and, as it has been expressed, "talked the kind of language that makes votes." In Kansas and Nebraska, he tried to convince his hearers that a vote for the Progressives is a vote wasted, and that the only hope of a Progressive administration is in the success of the Democratic Party. In these States, as well as in Missouri and Iowa, the great burden of his speeches was a denunciation of the Republicans. He accused the Party of being the tool of special privileges; in support of his claims that it favored the wealthy few at the expense of the mass of the people, he cited the Fordney-McCumber Tariff Bill and the Mellon Tax Reduction Plan. He likewise assailed the Republican Administration for its corruption in office, specifically naming those involved in the oil scandals. The grand climax of the Western tour occurred in Chicago. Before a large and enthusiastic audience, he launched into his most direct attack on the Republican Party. In reply to General Dawes' criticism that the Democratic Party had too many issues, Mr. Davis declared, "I am willing to stand upon only one, and that is the record of the Republican Party for the last three and one half years." Thereafter, he enumerated in detail the failures of the present Administration. His remarks were prefaced by his usual assertion that "human equality, personal liberty and popular sovereignty" were the "three great principles of the Democratic Party." Mr. Davis declared that his Western trip had been a complete success and that he brought his hearers a message of Democratic enthusiasm, confidence and unity from one end of the country to the other; this was in contrast, he said, to the divided and discordant hosts that opposed him.

Among the Progressives, there was great enthusiasm over the success of the speaking tour undertaken by

Senator Wheeler, Vice-Presidential candidate, in the Northeastern States. Senator La-Follette followed his colleague in this territory by a speech on September 18 before an immense audience in Madison Square Garden, New York. He said little of the Democrats, but directed the greater part of his denunciations against the corruption of the Republican Administration. Describing the rise of the Progressives as a protest against "the corrupt and decadent old parties," he analyzed the "fundamental and irreconcilable differences" existing between his party and his opponents. These, he stated, were political and economic. On the political side, the Progressives stood for "the maximum control of Government by the entire electorate" while their opponents favored "the maximum control of the Government by the few in the interest of favored classes to which special privileges are extended." In support of his own position he cited certain amendments that he proposed: direct nomination and election of the President; Federal initiative and referendum; restriction of the veto power of Federal Judges over Congressional action; election of Federal Judges for fixed terms; popular referendum for or against war, except in cases of actual invasion. In the economic sphere, the differences were that "we hold as fundamental the proposition that productive labor . . . is entitled to receive as nearly as possible the full value of the service which it performs," while the position of his opponents "as proved by their record on all economic legislation, is that the producers in industry and agriculture receive the least practicable portion of the product of their toil." He devoted a considerable portion of his speech to the denial of the claim that he wished "to weaken or impair the provisions of the Constitution relating to the Federal Courts." He contended that what he wished was that an amendment curbing the powers of the Federal Courts be submitted to the people for their judgment and consideration.

China.—The brief success of the Chekiang forces was apparently far less extensive than early reports stated. The worst disaster that befell these self-styled defenders of Shanghai was the revolt of their entire third army, to which had been assigned the task of guarding the Chekiang Province while the first and second armies fought off the Kiangsu forces. This defection necessitated a general retreat of the Chekiang troops towards Shanghai. By September 20 the possible surrender of this city to the Kiangsu armies, seeking to capture it, was officially admitted. It is evident that heavier artillery had been brought to aid the Kiangsu regiments, which were also strongly reinforced by new troops. The mountain passes between Susan and the various near-by villages are said to be covered by batteries of four or five large guns each, which make it impossible for the Chekiang soldiers to break through. The firing from artillery, machine guns

and rifles has been continuous on the front. In the meantime the two great military powers in China, Chang Tso-lin and Wu Pei-fu, have been rapidly marshaling their forces. On September 18 the Central Government of China officially declared war upon Chang Tso-lin. The mandate denounced him as "a disturber of the national peace whom the Government was obliged to suppress by force." To that end the President of China appointed Wu Pei-fu, already chief military adviser to the Government, to be Commander-in-Chief of the Federal forces. General Wang Cheng-pin was named Vice-Commander-in-Chief, in charge of preparatory measures and organization at the base. The official mandate described the mobilization of his foreign troops by Chang Tso-lin and the westward movement of his armies along five different routes, as "a rebellious movement" on the part of the Manchurian Government, which had "long been plotting against the Central Government." A strict censorship was imposed on all messages regarding the activities of the rival armies. On September 19 an aviation attack made by Chang's airmen showed that the Great Chinese Wall, once considered an adequate defense against Manchurian and Mongolian invaders, is no longer a sufficient protection. Bombs were dropped on the mobilization point of Wu Pei-fu's armies. It is probable, however, should the Chekiang troops be defeated, that Chang will wait for a better opportunity.

Germany.—The Catholic Congress at Hanover again revealed the sturdy Catholicism of German Catholics who are always able sufficiently to unite their forces when Catholic interests are at stake. An estimate of the attendance at the great convention indicates that more than 30,000 persons participated. The German Chancellor, who has always been most outspokenly Catholic, and who is a strong champion of the Catholic educational movement, aroused the enthusiasm of the multitudes listening to his address on this occasion. Mgr. Pacelli, the Apostolic Nuncio, spoke of the wonderful zeal and splendid organization of German Catholics. The resolutions of the Congress were not merely national in scope but embraced the welfare of the entire Church. They looked forward to a settlement of the Roman Question, interested themselves in the promotion of the canonization of Pope Pius X, and advocated a more scientific organization for the collection of the Peter's Pence. It is interesting to note that German Protestants, too, have just held the first meeting of what they call a Protestant "Parliament." It is an attempt on the part of the "National Church" to save itself from the utter collapse which the destruction of the monarchy threatened to bring with it. It is thought that the present concentration is meant to be made international. The leading role in this movement may possibly be assigned to the Swedish Lutheran Archbishop Södermann. The first Protestant Parliament decided to affiliate

Platform of the Progressives

Catholic and Protestant Congresses

Civil War on a Large Scale

the Moravian Church with the German Evangelical Federation, and to extend the patronage of the latter to include all German Protestant churches in other countries.

Everyone who has closely followed developments in Germany ever since the days of the revolution and the establishment of the new Republic must realize the great credit due to the Center Party and to the Catholic political leaders. From these almost all the German republican Chancellors have been chosen. The Center alone has been able to act as a unifying and stabilizing power, since Social Democracy would have been helpless without its support, and this support was given only in so far as the real advantage of the country demanded it. There was no compromise on principles. The following quotation which the English Catholic News Service brings from the chief Catholic journal of Lucerne well summarizes the fact that the Christian parties alone can save Germany:

*Influence
of Catholic
Leaders*

In present political conditions only the German Catholics, and those Protestants who remain firmly attached to religious dogmas, are capable of directing the political destinies of the nation. Moreover, they have already given proof. No other group of parties since the war has been able to conceive a vigorous and consistent policy. After the armistice it was the men of the Center who alone assumed the responsibilities of power with consistency. And it is the case today. After the last elections there was no other solution than to maintain in power the Chancellor Dr. Marx; nor does there seem to be any other course for the future.

And this is true, not only in foreign policy, but also in the grave domestic problems. Moral and cultural questions, as well as the social and economic, will never receive anything more than a momentary solution from the non-Christian parties, which are inspired only by party and factional interests. When one observes that Germany is the real western frontier to Russia—for the new States created after the war do not constitute a sufficient barrier—there is no denying the European importance of the political activity of the German Catholics.

The credit rightly given Dr. Seipel for saving Austria must also in the main be given to Dr. Marx in particular and to other Centrist leaders, beginning with the martyred Erzberger, for saving Germany.

Ireland.—The Ulster Cabinet at a meeting held at Sir James Craig's residence near London on September 16, reiterated its previous decision and refused to appoint a representative to the Boundary Commission. The action of the Belfast Government was not unexpected, despite the efforts made to have the Cabinet reverse its attitude. It is now asserted that Lord Balfour's purpose in publishing the Birkenhead correspondence was to allay the fears of Northern Ireland that a large part of its territory would be taken away, and thus to induce the Northern Government to appoint its representative. Even Lord Carson is reported to have been of opinion that Ulster might without danger cooperate with the Boundary Commission. Moreover, the bulk of the English Conservative

press has been advising Sir James and his colleagues to agree to the appointment of the Commissioner. As it is, a new crisis has been precipitated in the boundary dispute. There is now no alternative but that the British Parliament meet on September 30 for discussion of the necessary legislation required to set up the Boundary Commission. Meanwhile, a final effort is being made to arrange a new conference between the two Governments of Ireland for the purpose of settling the boundary controversy by mutual agreement, independent of British participation. But no hope of settlement is apparent from this quarter. President Cosgrave has expressed the opinion that any new conference would be as ineffective as the many previous meetings. On the Belfast side, Lord Londonderry is quoted as saying that there would be no value in such a conference since "Ulster had nothing to give away." But Sir James Craig is understood to be willing to renew discussion should the Irish Free State forego its demands for a Boundary Commission according to the Anglo-Irish Treaty. The Free State refuses to consider this proposition. All impartial observers seem to recognize that even a Boundary Commission cannot solve the boundary problem and that such a body might even aggravate the dispute. The only true solution must come from the mutual agreement or union of the antagonistic Irish Governments.

Intense feeling has resulted from the interpretations, as recorded in our issue of last week, made of Article XII of the Anglo-Irish Treaty by the signatories. The publication of these documents has destroyed the truce for which Mr. Thomas, British Colonial Secretary, pleaded at the time the British Parliament adjourned. He urged that the press refrain from partisan discussion which would tend to arouse the old animosities. In particular the Balfour-Birkenhead correspondence has created bitterness. It has caused irritation in Free State circles because it seems to throw doubt on the good faith of the British leaders. According to the *Freeman's Journal* "it is flagrantly indecent for the Tory signatories to issue statements at this juncture which can only be interpreted as an attempt to influence the Commission, by wholly unauthorized means, to accept a one-sided construction of the Treaty." Likewise, Belfast, while accepting the correspondence as a confirmation of its contention, charges the ex-Chancellor with bad faith in as much as it would appear that he drafted the clause in such a way that it would be acceptable to the Tory leaders of his coalition cabinet and to the Irish signatories. The statement made by Lloyd George at Carnarvonshire to the effect that "I stand by the letter itself and all that it contains" is also the subject of dispute. Though the leader of the Liberals has declared that he would support Labor in its attempt to establish the Boundary Commission, his words, as quoted, are taken by the Nationalists to mean that he

*Interpretations of
Signatories*

*Ulster Causes
New Crisis*

endorses the Birkenhead pronouncement and that he favors only minor rectifications of the border-line.

A new controversy has arisen over certain statements alleged to have been made by Mr. De Valera in his recent speech at Dundalk. The Free State publicity department

*De Valera
Controversy*

accused Mr. De Valera of inconsistency in regard to his attitude on a special Parliament for Ulster. In an interview consequent on this charge, Mr. De Valera denied any change in his position and declared that at no time had he put forward any proposal under which any part of Ireland would be free to set up a separate Parliament independent of the rest of Ireland. In proof of his contention, Mr. De Valera cites a letter, now published for the first time, which he sent to Mr. Lloyd George on July 19, 1921, the day before he received the British Government's proposals. In this communication, Mr. De Valera draws attention to the statement by Sir James Craig, "that six counties . . . must permanently remain a separate political unit with a separate right to self-determination," and to his own answer "not a mere negation," that "I have made it clear in public statements . . . that Ireland, so far from disregarding the special position of the minority in Northern Ulster, would be willing to sanction any measure of local autonomy which they might desire provided that it were just and were consistent with the union and integrity of our island." In addition to this letter, Mr. De Valera, through his publicity department, tells of his rejection of the British proposals concerning Ulster in a conversation with Mr. Lloyd George on July 21, 1921, and of his written reply to these proposals on August 10 of the same year. He also publishes, for the first time, a letter he addressed to General Smuts, July 31, 1921, on the same matter. In the interview mentioned, Mr. De Valera concluded by saying, "I repeat I have with perfect consistency on every occasion from beginning to end maintained the position that all Ireland must be the unit for self-determination." To these statements, the Free State publicity department brings forward other documents tending to show that Mr. De Valera "recognized the facts of the situation by offering to that portion of Ireland the same right to contract out as the Treaty offered."

Italy.—The excitement caused by the murder of Deputy Casalini was calmed by the moderation of the press and by the energetic measures of Premier Mussolini for the maintenance of peace. Fascist militia

*Aftermath of
Casalini's Murder*

men were put to guard the plants of all the opposition newspapers, and around the building occupied by *Il Mondo* a cordon of guards was drawn giving almost the impression of martial law. The Premier further notified all the Prefects that they would be held responsible for whatever disturbance might occur in their districts, while the newspapers and many of the patriotic organizations issued appeals to the

people to remain quiet and repress all manifestations of hard feeling. The result was that though the situation was tense, there was no serious trouble, and the mild outbreaks that occurred in Turin, Venice, Genoa and Florence were easily handled by the police. About 2,000 veterans answered a call to march through the streets to the Chigi Palace, the residence of Mussolini, as an expression of sympathy to the Premier. The body of the murdered deputy lay in the hospital where he died and was visited by hundreds of persons including a number of important government officials. He was given a large funeral at the expense of the Fascists. Much sympathy has been awakened by the fact that he died a poor man.

Spain.—Although some of the reports about the political and military troubles of Spain that have recently appeared in certain portions of the American press are

*Difficulties in
Morocco*

not to be given full credence, still that there has been a great renewal of activity on the war front in Morocco is certain and that things have not always gone most prosperously for the Spanish army is certain too, and corroborated by such a reliable Spanish review as *La Lectura Dominical*. The town of Tetuan has been very hard pressed, Sheshuan, some forty miles south, has suffered from shortness of provisions and the large military post of Lauzien has been completely isolated. Of 100,000 troops, in the western part of the Spanish zone, 60,000 are in the Tetuan sector. Many of these troops are reported to be, in spite of their good will, inexperienced and poorly officered. The problem of their provisioning has been difficult in the extreme, and added to all this, the topography of the fighting zone offers difficulties of peculiar hardship, broken up as it is by rocky hills and ridges that bristle with a particularly thick-set species of gorse or broom. These reverses brought matters to a head and the decision was taken by Premier Primo Rivera to return to Morocco with three members of the military directorate, Generals Jordana, Buslera and Rodriguez-Pedre. Some days after the arrival of the Premier at Tetuan an amelioration of conditions was said to have developed. The latest reports are conflicting. On September 17 Spain was considering an offer of peace to the hostile tribes with the cession of a considerable amount of territory. Later, September 20, very heavy fighting was reported and the preparations of a decisive battle by the Spaniards.

An additional difficulty that the leaders of the Spanish forces have had to contend with has been the uncertain and inconstant attitude of mind of some of the friendly chiefs of the Moroccan tribesmen. There has been the danger in former crises of the war that these would either withdraw from the conflict or even desert to the enemy. Should this occur the position of the Spaniards would be difficult in the extreme.

Cancer and Civilization and Asceticism

JAMES J. WALSH, M.D., PH.D.

ONE of the great problems of civilization and the veritable crux of scientific medicine in our day is the increase of cancer. Nearly 100,000 people died of cancer in the United States last year and it is estimated on the basis of returns for the first half of the present year that about 100,000 will die during the current twelve months, and that probably portends that more than 100,000 will die next year of this dread affection. It is calculated that in the civilized world altogether a million deaths occur every year from cancer. Several years ago it was announced that very probably the peak of the cancer mortality had been reached and the hope was expressed that, as has been true of a number of other diseases, we might look for a rapid descent in mortality. We have been grievously disappointed. More attention to the disease has led to its earlier recognition and the saving of many lives and much suffering, but the cancer scourge does not abate. There is little hope of finding the immediate cause of the disease, for in spite of endowed research for some ten years on this special subject of cancer in nearly everyone of the civilized countries, we are just as far away from any definite knowledge of the causal factor as the Greek physicians were when they recognized the unfailing fatality of the disease some 2,500 years ago.

During the past year or two one very interesting phase of investigation of cancer has concerned itself with the liability to the disease of the people who belong to the very rigorous Orders in the Catholic Church. The Trappists, for instance, the Carmelites and the Carthusians have been asked to furnish statistics of their mortality and particularly of occurrence of cancer among them. What surprised most of the investigators was the record of the longevity of these very rigorous and abstinent religious Orders. That fact has been very well known to Catholics for many years. The story is told that one of the Popes several generations ago was brought to feel through the influence of a relative of a member of the Carthusian Order, that the diet of these monks was too strict for modern life and was quite surely shortening existence for many of them. When the Holy Father put the matter before the General of the Carthusians, the Superior asked that a commission from the Order itself should be allowed to present the matter to his Holiness. A dozen men all over eighty, in active, vigorous health, presented themselves to the Pope then and asked that they be allowed to continue the old-time practises of mortification of their Order, since they felt that they owed their

healthy, active old age to the practise. Under the circumstances the only thing that could be done was to approve their request, though so many people in modern times and especially our day are sure that such habits of mortification must be destructive to health.

Not only do the members of these Orders live much longer than the average person but they have better health, that is, are less subject to disease of various kinds. Careful investigation now seems to show that they suffer much less from all forms of disease and especially from cancer than those living in the same climatic conditions around them. Cancer when seen among them is usually of the superficial variety occurring on the skin surface as the result of cutaneous irritation of some kind, and very seldom affects the internal organs and but extremely rarely the gastro-intestinal tract, in which cancer is so common among the rest of mankind. This is all the more surprising because the modern increase in cancer has usually been set down as consequent upon the present-day condition that ever so many more people live to the cancer age than formerly. The mortality among mankind from the contagious diseases, typhoid fever, smallpox and the children's diseases, is greatly lessened and the world epidemics of bubonic plague and cholera are a thing of the past. Hence the average age of mankind is much longer than before. Every year that people live beyond fifty makes them just that much more liable to die of cancer. It is surprising then to note the number of people above seventy and even above eighty and some few above ninety in the rigorous religious Orders and yet the great rarity of cancer.

No wonder that under the circumstances there has been question as to whether at least the underlying basis if not the actual causation of cancer may not be due to the more abundant eating that has become customary throughout the civilized world during the past few generations. The American newspapers toward the end of July carried an announcement of a report made by Dr. Mikkel Hindhede, a Danish specialist in nutrition, who declared that civilization in so far as it accounted for more abundant eating of richer materials, is really responsible for the increase in cancer. He did not hesitate to say that in his opinion cancer is due chiefly to the overeating of rich food and he insists that the higher standard of living everywhere during the past fifty years of which we have been inclined to be so proud and which a number of complacent modernists have been inclined to set down as representing a wonderful bit of progress for the race, has been respon-

sible for the higher deathrate from cancer everywhere throughout the civilized world.

Dr. Hindhede suggests that the non-cultured races and the aborigines of the uncivilized or even half-civilized countries do not contract cancer of the digestive organs nearly so frequently as their civilized brothers, and that when the disease occurs very often it is found that it is the result of their excursions into the domain of civilization's fleshpots. Cancer occurs among the non-meat eating peoples of the East as it does among the civilized nations but not to so great an extent, and does not attack nearly so frequently the stomach and intestines. On the other hand they suffer from external or skin cancers to a greater extent in proportion than civilized people. The reason for that is that they do much more hard work with their hands and suffer from injuries of various kinds and from certain habits of life. Dirt in folds of the skin may by persistent irritation set up cancer, as is true in chimney-sweep cancer and the same thing is true for many other modes of irritation and consequences of uncleanliness.

It would be very interesting, indeed, if the solution of this serious problem of civilization were to be found in the old-fashioned practises of abstinence and mortification. I have recently been in communication with our Trappist monasteries in this country at New Mount Melleray in Iowa and Gethsemane in Kentucky, and there seems no doubt that they are spared the scourge of cancer much more than the average of mankind around them. The longevity of the monks may be due to the fact that only those of rather placid disposition, without too much tendency to introspection, find this contemplative life attractive.

It would seem then that the very moderate diet of members of these rigorous religious Orders which yet is quite sufficient to keep them in good condition, has something very definite to do with lessening the underlying tendency to the development of cancer.

The best pathological description of cancer that we have is that it is an insurrection in the body cells so that certain of the better fed among them refuse to keep their appointed limits in the system and over-grow. This overgrowth brings about the serious complications that represent the symptoms of cancer. It is, as it were, an example of over-fed cells waxing fat and causing trouble.

It would be very curiously interesting if the asceticism and life of mortification which people of the present day are so wont to condemn as almost barbaric and hopelessly unprogressive should prove to be an important key, as now seems likely, to the solution of the most serious pathological problem with which our generation has to deal. It would not be the first time that Church practises have proved, quite contrary to assumptions in the matter, beneficial to mankind. Sometime ago I pointed out how valuable has been the Church's regulations with regard

to the prohibition of marriage between near relatives. This has been true not only for the prevention of immorality but also for the inhibition of unfortunate physical tendencies which bring about deterioration of the race, whenever people of closely related family strains intermarry freely. Church regulations have saved degeneration as well as sin. Asceticism has its benefits not only for the soul but for the body. There may not be quite so much fun in living, but there is ever so much more satisfaction in life. Ascetic practise is not so alluring to contemplate, but it is a source of notable content to look back on and it has been said that that is what we must remember above all in life as the criterion of its worth.

Chemical Warfare in the United States Army

ELBRIDGE COLBY

RECENT criticisms have come out of England and out of Russia to the effect that the United States was preparing for a deadly and destructive chemical war in the future. A lady in Washington at the time of the meeting of the Women's International League for Peace and Freedom even charged the American army with disabling, and having at the instant she spoke, over seven hundred men in hospital as a result of researches with deadly offensive gases. She was promptly contradicted from official statistics which not only showed her statement to be unfounded, but also indicated that the sick rate at Edgewood Arsenal was considerably below that at other army posts in the country. The talk went on as wildly as it had begun. A London professor has spoken of huge American stores of an odorless and invisible gas capable of rapid, easy, and deadly distribution by airplane. The author of a book dealing with chemistry in war has envisioned a gas barrier around a nation, so fearful that for days no hostile army could cross the border. A colonel in the British army has fantastically imagined London thrown into hysterics with clouds of laughing gas while an invading enemy aviator lands at Westminster, fills the legislative chamber with melancholic fumes which so depress and dishearten the lawmakers that an early and easy peace is obtainable. These are all flights of the imagination. And yet, when these fairy tales speak in concrete terms and charge the army of the United States directly with certain things they should cling to facts.

The record of the American forces in this respect is one of which American people may well be proud, for it typifies the upright character and the honesty of purpose of the nation which they serve. When we are charged with violating the Washington treaty, we may well refer to the treaty, of which one clause said:

The use in war of asphyxiating, poisonous, or similar gases and all analogous liquids, materials, or devices having been condemned by the general opinion of the civilized world and the prohibition

of such use having been declared in treaties to which a majority of the civilized powers are parties, the signatory powers to the end that this prohibition shall be universally accepted as a part of international law, binding alike the conscience and the practise of nations, declare their assent to this prohibition, agreeing to be bound thereby as between themselves and inviting all other civilized nations to adhere thereto.

The United States not only initiated the conference from which the treaty came. It was the first to ratify. The treaty was approved by the Senate on March 29, 1922; by the British Empire on August 1, 1922, by Japan on August 5, 1922, by Italy on April 19, 1923, and has not yet been ratified by France. The sixth article of the treaty says that it shall take effect upon the deposit of all ratifications in Washington, and so the treaty is not yet a part of international law, not yet even a contractual agreement binding on the nations which signed it, much less upon the nations which are not parties to it, and have not accepted the general invitation to adhere to it. The treaty which the United States is accused of violating is not yet a treaty and so of course cannot be violated as such.

After the World War—in which we were forced to follow the lead of the belligerents with whom we were engaged and compelled by the necessities of the moment to organize our own flame and gas units—the reorganization of the army as provided for by the Act of June 4, 1920, included the establishment of a Chemical Warfare Service on a fairly modest scale as far as numbers go. The Act for this said:

The Chief of the chemical warfare service under the authority of the Secretary of War shall be charged with the investigation, development, manufacture, or procurement and supply to the army of all smoke and incendiary materials, all toxic gases, and all gas defense appliance; the research, design, and experimentation connected with chemical warfare and its material; and chemical projectile-filling plants and proving grounds; the supervision of the training of the army in chemical warfare, both offensive and defensive, including the necessary schools of instruction; the organization, equipment, training, and operation of special gas troops, and such other duties as the President may from time to time prescribe.

The process of organization had been going on under this act when the Washington treaty was signed, and approved by the Senate. As the United States had been in the lead in getting action out of the conference, and the United States Senate had been in the lead in the matter of legislative approval, so the army of the United States immediately took the lead in the matter of putting the treaty into effect. Without waiting for the ratification of any other country, the War Department, in June, 1922, issued the following instructions:

Limitations in connection with the procurement, design, etc., in chemical warfare materials.—In order that the United States may carry out the provisions contained in Article V of the treaty in relation to the use of submarines and poisonous gases in warfare, signed February 6, 1922, and ratified by the United States Senate March 29, 1922, the following limitations will be observed in connection with the procurement, design, research, development, and supply in chemical warfare materials, as given in Section II, General Orders, No. 54, War Department, 1920:

1. The investigation, development, procurement, manufacture, or supply of poisonous gases for the present will be limited strictly to the amount necessary for the research and development of gas-defense appliances.

2. The filling of all projectiles and containers with poisonous gas will be discontinued, except for the limited number needed in perfecting gas-defense appliances. (Section IV, General Orders, No. 26, War Department, 1922).

The completeness of the change in our position is made evident by an examination, side by side, of two army orders, showing plainly that the United States is not planning offensive warfare with chemicals, but still feels that preparations for defense against gas are appropriate, because we cannot be sure of the actions of other nations—somewhat like the attitude of the British landing troops at the Dardanelles in the fall of 1922, without equipment for offensive gas work, but well provided with defensive masks in case the Turks should use gas against them. The orders are as follows:

Sec. III. G. O. 42, W. D., 1921

Training of the army in chemical warfare. Under the act of Congress approved June 4, 1920, training and instruction of the army in chemical warfare will consist of the following:

1. The conduct of a special service school for the training and instruction in chemical warfare, both offensive and defensive, for the following:

a. Selected officers of the chemical warfare service for preparation for duties as gas officers for divisions, corps, and armies and for other technical duty in the Chemical Warfare Service.

b. Selected non-commissioned officers of the first gas regiment for preparation for emergency commissions.

c. Selected officers and non-commissioned officers of combatant arms in the duties of regimental and battalion gas officers and non-commissioned officers. Officers and non-commissioned officers so instructed will be available as instructors in chemical warfare in their own units.

Sec. II, G. O. 24, W. D., 1922

Training of the army in chemical warfare. Section III, General Orders, No. 42, War Department, 1921, is rescinded and the following substituted therefor:

Under the act of Congress approved June 4, 1920, training and instruction of the army in chemical warfare will be confined to the use of smoke, incendiary materials, non-toxic gases defense appliances, and will consist of the following:

1. The conduct of a special service school for the training and instruction in defensive chemical warfare, for the following:

a. Selected officers and non-commissioned officers of the chemical warfare service for duty in the chemical warfare service.

b. Selected officers of combatant arms in the duties pertaining to defensive chemical warfare. Officers so instructed will be available as instructors in defensive chemical warfare in their own units.

c. Selected officers of the National Guard and organized reserves for duty as stated in subparagraph b.

d. Selected officers and non-commissioned officers of the National Guard and organized reserves for duty as stated in sub-paragraph c.

2. Provision for officers of the chemical warfare service as instructors in both offensive and defensive chemical warfare at general service schools and at certain special service schools as directed by the War Department.

3. Provision for personnel of the chemical warfare service for representation upon the staffs of departments, corps areas, and divisions.

4. Provision for the availability of such portions of the first gas regiment as are necessary for demonstration and for instructional purposes at special service schools.

5. Provision for suitable units of special gas troops for departments and corps areas during periods of field training and the operation of such troops during these periods.

2. Provision for chemical warfare personnel as instructors in defensive chemical warfare at general service schools and at certain special service schools as directed by the War Department.

3. Provision for personnel of the chemical warfare service for representation upon the staffs of departments, corps areas, and divisions.

4. Provision for the availability of such chemical warfare personnel as are necessary for demonstration and for instructional purposes in defensive chemical warfare measures at special service schools.

5. Provision for suitable chemical warfare personnel for departments and corps areas during periods of field training and instructional purposes in defensive chemical warfare measures.

That is the record of the War Department of the United States in this matter. It promptly followed the spirit of the conference. It did not wait for the action of the other signatory parties; but it played the game fairly and squarely and placed emphasis on defense only.

The "Child Labor Amendment"

GEORGE S. BROWN

IN the form of a proposed amendment to our Federal Constitution, our Federal agents in Congress assembled, have requested the people of the several States of this Union, to grant and cede to them new governmental powers of an unlimited character, free from all judicial restraint, of a kind heretofore never possessed by any Government in America, State or Federal, in the form of the revolutionary proposal rather inaccurately described as the Child Labor Amendment.

Such a proposal nominally grants Federal power "to limit, regulate or prohibit the labor of all persons under eighteen years of age," but in reality it covers much more. For that language with its necessary implications inevitably carries with it, under the doctrine of implied powers, Federal control of their "education" as well, as a condition to their employment, or as a means of preventing them from working, not only in factories, but in their homes and on the farms.

It necessarily carries with it also the right to take from parents, who may disobey the law of Congress, passed under its authority, as a penalty for non-performance thereof, the control of their children, and the substitution of the will of Congress for all parental authority over them; such children, if Congress so wills, could be raised in such Federal institutions as Congress saw fit to establish with or without such instruction as Congress might determine.

The people of the State of New York, who are now subject, in their right of self-government, only to the terms and conditions of their present Federal compact, certainly have no desire to surrender to the Congress of the United States, many of whom from distant States are entirely unfamiliar with their local customs and traditions, the control of their children and of their family life as this so called Child Labor Amendment involves.

No legislature of the State of New York, if the dangerous and far-reaching nature of this proposal comes to be discussed and understood, will ever dare to give away to the Federal Government any such power over the lives and liberty of the people of the State of New York.

The grant of such extraordinary power as Congress asks in this proposal would be absolutely destructive of that personal and family liberty which the people of New York reserved to themselves by the Ninth and Tenth Articles of the Bill of Rights under the promise of which the ratification of the State of New York was procured to our Federal Compact.

It would also be destructive of the express reservation which New York made in entering the Union, reading as follows:

That every power, jurisdiction, and right which is not by the said Constitution clearly delegated to the Congress of the United States, or the departments of the government thereof, remains to the people of the several States, or to their respective State governments to whom they may have granted the same. ("Elliott's Debates," Vol. 1, page 327).

Note that the reservation is to the people of the several States, which is hardly compatible with it being taken away by three-fourths of the State legislatures of other States. The reservation is meaningless, and no protection at all, if thirty-six legislatures of other States can destroy its effect.

This proposed 20th Amendment is destructive of the States and of the principle of "local self-government" upon which our Federal Union rests, to such an extent as to destroy its very foundations, and to render it no longer, as Abraham Lincoln described it in his Gettysburg address, "an indestructible Union of indestructible States," but to change it into a great centralized autocracy and bureaucracy, eating away the substance of the people with unnecessary taxes, the inevitable precursor of Socialism and Bolshevism.

Therefore apprehending these consequences and mindful of their duty to themselves and their posterity the

people of the State of New York, assuming that their State legislature has power to ratify any such proposal, are not likely, through them or otherwise, to assent to the grant to Congress of such extraordinary and unheard of power; unless its proponents succeed in disguising its real nature and effect; or unless the people of the State of New York have now lost all State pride and the desire to govern themselves.

If the members of the legislature of the State of New York now being elected are mindful of their responsibilities they will remember that changing the Constitution of their country is a very delicate and serious business, and its consequences difficult to foresee, and that experience has shown, that new Federal powers once granted can never be recalled. They will therefore doubtless approach, and act upon, this difficult and complicated subject

with care and caution, and only after full debate and deliberation, and refuse to be stampeded into rushing through its ratification, upon the sentimental ground, that it deals solely with, and is necessary to deal with, the evils of child labor, which is far from the truth. New York now has a first class State child labor law of her own with which her own people are content. There is no possible justification or necessity for conferring such unbridled power upon the Federal Government.

The contention that New York should surrender her own power over this subject and confer this new authority upon Congress for the sole purpose of chastising one or two other States, claimed to have inadequate Child Labor Laws, which claim is vigorously denied, has no reason or justice to support it, and is contrary to every American principle.

Disciples of SS. Cyril and Methodius

A. CHRISTITCH, B.A.

A MOMENTOUS event for the Slav Christian world has been the Reunion Congress held at Velehrad, Czechoslovakia, from July 31 to August 3 of this year. It was the fourth assembly of its kind, bringing together Catholic and Orthodox prelates to this hallowed spot where lie the remains of the Slav Apostle, St. Methodius. But never before had the Velehrad conferences been officially sanctioned by the Holy See, nor held in presence of a Papal Legate, nor were the proceedings opened with a Papal Brief.

In 1907 Mgr. Shepticky, Archbishop of Lemberg, the most remarkable figure in the Uniat Church, organized a conference at Velehrad, when ways and means of a rapprochement between the Church of Peter and the dissident East were discussed by emissaries from both sides. Those were the days when Catholic Slav people were still without their national freedom, when direct contact with their Orthodox kinsmen was a painful process, and when religious endeavor was liable to political exploitation. Two subsequent conferences, in 1909 and 1911, further promoted the "Cyrillo-Methodian idea" among the far-seeing; but not till 1922 could a conference be held on free Slav territory. Under the presidency of the late Archbishop Stojan of Olomouc the newly-liberated Catholic Slavs greeted their Orthodox brethren at the shrine of St. Methodius. Although owing to post-war difficulties the number of participants was necessarily limited, a program of work was laid down which has proved fruitful of good results. To mention but one: the task confided at the time to Father Theophilus Spacil, the distinguished Czech Jesuit, of studying the Eastern point of view, has pro-

duced the best Catholic publication dealing concisely with Orthodox doctrine concerning the Church.

The recent congress, which assembled some 300 Slavs and a number of delegates from other European nationalities, places the Slav religious unity movement on a new and yet more promising basis. Catholic Slavs, and particularly those of Czechoslovakia, feel that by sending his Legate to Velehrad the Holy Father has signaled them out as his standard-bearers among their Orthodox brethren. A free Czechoslovakia, where the Church has been purged of old abuses resultant of foreign State-control, has been chosen as the headquarters of Slav apostolic effort. Indeed, what more fitting ground than Velehrad, "the mighty city" where the twin athletes of Christ, Cyrillus and Methodius began their Christian labors among the Slavonic tribes?

The Congress was solemnly inaugurated in the vast "Slovansky Sal" of the Jesuit College at Velehrad, when a procession of twenty-five Czech, Polish and Yugoslav Latin and Uniat Bishops, headed by the Papal Legate, Mgr. Franciscus Marmaggi, took up their places on the platform where Slav tricolors mingled with the white and gold of Peter. We all stood during the reading of the Papal Brief wherein the Sovereign Pontiff expressed the hope that this Congress might dispel many clouds and doubts clinging around the history of the Christian East. Messages from the leading Catholic prelates in various European countries were also read. Among the most notable were those of Cardinal Bourne, dwelling on the growing interest among the Catholics of his country in Eastern Reunion, and of Cardinals Dubois and Mercier.

From America came the greetings of that thriving Czech Catholic community of St. Louis, Mo., which works so untiringly for the Apostleship of SS. Cyrillus and Methodius in the motherland. Mgr. Precan, Archbishop of Olomouc, promoter and president of the Congress, also received communications from the leaders of Orthodox thought such as Bulgakoff, Kartacheff, Trubetskoy, and Berdiaeff, whose influence among emigrant Russians is considerable, but whose opposition to the doctrine of Infallibility is undisguised.

All the Slav people were represented in the assembly, and Mgr. Bauer, Archbishop of Zagreb, speaking in the name of Yugoslavia, showed that in a land where Orthodox and Catholics were intermingled charity and better knowledge of one another must lead to religious unity. Mgr. Przesdicki, Bishop of Siedlice, in the name of the Polish hierarchy, declared their ardent desire that Eastern Reunion, which had first begun in these regions, should be promoted by Catholic Poland. A message from Archbishop Shepticky—prevented at the last moment from attending in person—pointed out that the most effective method of winning over our dissident brethren was to offer them the rite to which they were accustomed. Mgr. Ropp, former Archbishop of Mohilev, and Metropolitan of all the Russias, spoke on behalf of the suffering Catholics in Russia; while Russian Catholics were represented by Father Gleb Verchovsky, one of a small number of Russian Uniat Catholics, distinct from the Ukrainian Uniates. Father Verchovsky, rector of a small church in Prague whither he was sent by the Pope to bring comfort to Russian emigrants, wears the garb of the Russian clergy, and is permitted to use Russian liturgical books printed at Moscow, with slight modifications, including prayers for the Pope. The head of the Russian Uniat Church is the Exarch Leonidas Fedorov, now languishing in solitary confinement at Moscow, in the same prison where the martyred Butkiewitz met his death. Another remarkable figure at the Congress was Father Abrikossov from Rome. On making their submission to the Holy See some years ago M. Abrikossov and his wife were granted permission to separate and prepare each for the religious life.

Dame Abrikossov is the foundress and Superior of the convent of Russian Dominican nuns which was so ruthlessly broken up in Moscow last year, the Sisters being all sent to Siberia for having taught children their catechism.

Orthodox Russians at Velehrad included Baron Constantine Wrangel, who made a telling speech on the need of dispelling ignorance and prejudice, to be found, he said, both among Catholics and Orthodox.

The central figures of the Congress were the Frenchman Père Michel d'Herbigny, S.J., President of the Oriental Institute in Rome, the Rev. Dr. Francis Grivec, Professor at the University of Liubiana (Yugoslavia), whose book on the Eastern Church was recently commended by the Holy Father, and Rev. Dr. Joseph Vajs, Professor at

the University of Prague, and greatest living authority on the Slav liturgy. These three acted as moderators of the proceedings, while their own papers laid down fresh principles for future study.

Père d'Herbigny also gave a lantern lecture one evening on the Papal Relief Mission, calling attention to the valuable work done in this connection by the American Jesuit, Father Edmund Walsh.

Dr. Grivec showed that the chief difficulty today was the Orthodox conception as to what constituted the Unity of the Church. Other dogmatic questions had been relegated to the background by modern Orthodox divines, and even the *filioque* clause, given such prominence at the time of the schism, when the traditions of a united Church were still alive, was hardly taken into consideration nowadays. Most Orthodox theologians—that is, all those who had not fallen under Protestant influence—accepted the principle that the Church was a hierarchical society founded by Christ, wherein the Apostles and their successors had the authority *jure divino* to teach and govern the faithful. Many Orthodox theologians had formerly also accepted the principle of the primacy of Peter, *jure divino*, but latterly this was rejected, and the present tendency was to collect data proving that the Papal Primacy was a mere consequence of historical evolution. Dr. Grivec further showed that the notion of ecclesiastical authority had disappeared among the Orthodox.

Speaking of the scientific organization of reunion work, Père d'Herbigny dwelt on the importance of introducing the subject into the popular Catechism. In seminaries there should always be at least one expert on the Eastern Churches; and more attention should be given to the study of history in connection with the East. At the forthcoming Ecumenical Council the Eastern religious problem would receive special attention.

Father Jean Urban, S.J., of Krakov, editor of a leading Polish Review, quoted Catechisms in use today where it is maintained that the use of the Latin tongue is a true sign of Catholic unity! He urged the need of contact between ecclesiastical Orientalists of all nations, and also the appointment of at least one expert in every Latin diocese who would give lectures and instructions to the Faithful. Father Urban is the author of a little book entitled "*Pravoslavje i Katolichestvo*" (Orthodoxy and Catholicism) which has been the means of bringing many Russian emigrants into the Church.

Father Hilarius Gil, S.J., editor of the *Razon y Fe* of Madrid, spoke of the development of the Apostleship of SS. Cyrillus and Methodius in other than Slav countries.

Bulgaria and Serbia were respectively represented by the Franciscan Father Domianus, and by Mgr. Hrdy, Apostolic Administrator. By special permission of the Papal Legate, a Serbian Catholic laywoman, gave an account of the Orthodox position in Serbia and the good results which were already noticeable since the establishment of Catholic parishes throughout the country. The apos-

tolic labors of the Catholic clergy had already won the admiration of Orthodox Serbs hitherto entirely ignorant of Catholicism and its Divine purpose. Thus the good feeling was being created which was the basis for a future endeavor towards religious unity.

Every morning during the Congress the great basilica of Our Lady witnessed the celebration of hundreds of Masses in the Latin, the Glagolite, the Ukrainian-Uniat, and the Russian-Uniat rites. On the closing day Mgr. Gebej, newly appointed Bishop for the Uniat diocese of Uzgorod, in Sub-Carpathian Russia, was consecrated according to the impressive rite of the East.

The presence of the Papal Legate gave an additional touch of solemnity to a scene which seemed like a vision of the future when all East and West will be united at the feet of Peter.

Very soon afterwards we dispersed, the stirring words of Mgr. Marmaggi still ringing in our ears, as in his final address he spoke to us of the Holy Father's yearning for unity. He exhorted us, Catholic Slavs, in particular, to endeavor through prayer, abnegation, and labor to heal the wound of the Eastern schism on Christ's Mystical Body.

"The Old Doctrine of States' Rights"

FLOYD KEELER

IN a recent issue of *Good Housekeeping* the editor, commenting upon the refusal of the State of Georgia to ratify the proposed "child-labor" amendment to the United States Constitution, after stating some of the well-known evils of child labor in that commonwealth, remarks:

The argument that settled the fate of the Amendment was the old one of States' rights, and the most effective speaker seems to have been the one who made the following declaration: "I don't want any more monkeying with the buzz saw by that bunch in Washington. We don't mix nohow. We weren't born under the same régime and don't drink out of the same bottle. We don't want them interfering with our affairs." Georgia might as well know soon as late that it is one of the States at which national child labor legislation is aimed and one that makes the amendment which it has rejected absolutely necessary.

It is true that *Good Housekeeping* is published in the North, and seems to be thoroughly Northern in tone and sentiment, and the North is, or used to be, considered the stronghold of what may be described as Federalism, but even from so rock-ribbed a Federalist as its editor seems to be, to hear the doctrine of States' rights thrust to one side as though it were a completely outworn thing, is a bit startling, and sets one to asking some questions in one's own mind at least.

There is no question that States' rights loomed large in the minds of the framers of our Constitution. Much of Hamilton's distrust of that document was based on his feeling that the Federal Government ought to have a greater control over affairs than was granted therein, and since his day, the determination of just what rights the States did possess has proved a thorn in our political side

for generations. We fought a four-years' war because one set of States acted upon the assumption with which all the States started out, viz: that when one or more of them disliked the terms laid down for union with the others, it was free to withdraw from the Federation thus created. Force of arms settled that question in the negative and even the most "unreconstructed" Southerner today recognizes that in practise secession will not work. But ever since that time the power of the individual States has declined.

In 1865 the Thirteenth Amendment took away from the States the previously recognized right to own chattel slaves; three years later the right of the States to determine who should be granted citizenship, the right to decide the validity of their own debts, the right to inflict political penalties upon undesirables, were all taken from the States while Federal disabilities were placed upon those whose conscientious belief in States' rights has made them support "the lost cause." In 1870 the Fifteenth Amendment further restricted the right of a State to define the qualifications of its voters. The question as to the desirability of these Amendments, or of the right of Congress to settle upon them is not here touched upon, though it might be remarked in passing that the States at which they were for the most part aimed were not allowed a voice in adopting them. In later years the Seventeenth, Eighteenth and Nineteenth Amendments took away other matters previously regulated by the States and the Amendment just rejected by Georgia would still further regulate what a State might or might not allow.

As I said before it is not a question as to the desirability of the thing proposed. On that we may and do have our differences, and there are distinctions to be drawn among the different Amendments, some being more necessary or more desirable than others, but the question is, has a rampant Federalism succeeded to a government of "united states"—sovereign entities? And if the present tendency continues what vestige of power will be left to the States when these Federalizers get through? Moreover what will be the effect upon the nation in general if their plans all do come to fruition? These are serious matters, which concern the very foundations of our country, and as citizens we have a right to inform ourselves upon them. Do we desire "the bunch in Washington"—to quote our friend from Georgia—to regulate everything? For let it be remembered that among the things which they wish to regulate are the right of freedom of worship, and the right, which goes along with it, and is inseparable from it, to educate our children in our own beliefs. And strangely enough it is another Georgian who is promoting the movement which would curtail these rights and who is hand in hand with the editor of *Good Housekeeping* in decrying "the old doctrine of States' rights." Dr. H. W. Evans, Imperial Wizard, Knights of the Klu Klux Klan, has set forth his views on these sub-

jects in a pamphlet which is entitled, "The Public School Problem in America," wherein he outlines the policy of his organization. I quote:

The big thing, the fundamental, all important thing to be accomplished for the cause of Democratic Education in America is to give it the recognition, the dignity, the established standing, of a high place in the Cabinet. We are supporting a program to establish a Department of Education, with a Cabinet Secretary at its head.

Further on he does our Bishops the high compliment of saying that "the Roman Catholic hierarchy is the one influence" which is really making a worth-while stand against this attempt at complete Federal control of the schools. And why do they object? Because they see what Dr. Evans elsewhere admits, that he would make it impossible for religious education to be given in this country at all. Starting with the excellent *non sequitur*:

For centuries education was almost exclusively church controlled. Practically no other education existed. That was the period of the great religious wars. Religious education and religious warfare were simultaneous. Never in all the annals of mankind was the cause and effect more closely related or more clearly defined. he proceeds to argue that:

The degree to which the religious influence prevails in schools will determine, invariably and inevitably, the extent of the resulting disturbance for humanity.

In another place he refers to "the folly of religious education" and while he prates of "Constitutional government, based 'on the consent of the governed'" he would deny the right of a large portion of "the governed" to have any say in what is to them a most vital concern. And when our leaders oppose his scheme, he dismisses them with the same sort of sneer which I outlined at the beginning of this paper.

The hierarchy does not openly, honestly and frankly define its opposition or the objects of that opposition. Instead it resorts to camouflage. What it really says to you is that our educational program for America would be unconstitutional; that national aid to public schools would violate States' rights; that such a system as we propose would be attended by bureaucratic and political perversions.

These things are true; AMERICA has adequately set them forth time and again. I need hardly remind our readers of them. So it remains only to ask: Are Catholics the only persons in this country who do not look upon our form of government as an outworn institution? It sometimes seems so, and I would finally quote "The Imperial Wizard" once more, this time with hearty approval, and ask all right-minded citizens to recognize as clearly as he would here seem to, the contribution we are making in this stand against tyranny. He rightly tells us:

Certainly, civilization cannot advance, nor even continue its present influence, if this nation, the most important of all the universe, shall countenance any departure, socially and governmentally, from the basic principles of the individual as citizen instead of subject.

Federal control of education is such a departure. All honor to our hierarchy for being leaders in opposition to it. Let all "One hundred per cent Americans" follow their lead.

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department.

High Prices and Catholic Schools

To the Editor of AMERICA:

In your issue of September 13 you gave hospitality to some remarks I made on high prices for Catholic tuition in some schools today, and in which I queried: "Is there so vast a progress as is pretended in the essentials?" Whereat B. S. of Baltimore waxes indignant, and offers a eulogy of the zeal and sacrifices of the teaching Sisterhoods with a fervor as honorable to himself as it is deserved by those Valiant Women.

I agree to all he says in their praise. Many of my nearest relatives and dearest friends have enrolled in the ranks of that energetic corps. The mother of my daughters and their aunts, on both sides, were convent-trained, but it was by the old style Sisters, before the era of "courses leading" to various "degrees," elective fads, and educational vagaries. Hence they knew how to spell; could read correctly; write an intelligent, grammatical letter; keep their accounts straight, and behave socially like decent well-bred gentlewomen who had a Catholic viewpoint for the world's affairs, guided by the correct ethical standards imparted to them by their cloistered teachers. Such were the results of the old-fashioned curriculum.

Why the constant inveighing today against the frivolity, the ignorance, the insubordination, the incompetence, the general undesirability of the "degree" tagged, sporty flapper if the "new learning" is measuring up to its pretences—and prices?

I have just been reading in a "great daily" a long and circumstantial protest against the growth and influence of the "chain grocery," which was, it argued, having a very debilitating effect on our physical standing. It struck me as a suggestion that the standardizing chain curriculum might be acting with equal disaster as to fundamental results in the educational field.

With all due respect to the esteemed directors of our 1924 institutions—high priced or low, "chartered by the State," or otherwise, can we point to any names that stand out on the list of great educators today like those of Mother Agnes Brent, Mother Euphemia Blenkinsop, Mother Angela Gillespie, Mother Sarah Jones, Mother Ellen White, Mother Jerome Ely, Sister Maria Dodge, Mother Mary Rose Dolan, Mother Xavier Meighegan, to mention only a few of the "gold stars" who illumined the firmament of the dark no-college days?

I concede there were brave men before Ulysses and after him; that Minerva did not have a monopoly, and I must not be set down as opposed to women's colleges. I believe in them, but I also insist that there is everywhere about potent reasons for the doubt "is there so vast a progress as is pretended in the essentials?"

Washington.

M. E. T.

To the Editor of AMERICA:

A letter from M. E. T. of Washington on "The High Cost of Education," in your issue of September 13, expresses his dismay at the high cost of board, tuition, etc., in two "new and attractive eastern institutions in charge of religious Congregations," one of which charges \$1,000 and the other \$1,200 with "room extra according to size, location, etc." I am a student at Rosemont College conducted by the Religious of the Society of the Holy Child Jesus. This College is also new, and speaking at least for myself and the other members of its student body, it is also attractive, and we pay \$850 a year for board and tuition quite irrespective of the situation of our rooms. We are following the lines of Bryn Mawr College "with a difference,"—which means that as Catholics we have all that the Catholic Church has to give in the way of dogma and morals superadded to

"higher education" from the secular standpoint. I know that there are great number of other colleges conducted by Religious where equally good work is being done, one has only to look through the advertising pages of this paper to be convinced of that fact, and I feel that I am safe in guessing that the majority of them are not as expensive as the two to which M. E. T. applied for catalogues. I hope this letter does not savor too much of advertising Rosemont College; it is my Alma Mater and of course I am undisguisedly interested in it, but my fellow-students and I fully understand and value the loyalty of all other Catholic women undergraduates to their respective colleges. Perhaps this letter will be part of an avalanche of similar ones called forth by M. E. T.'s communication. "Each to his choice, and I rejoice, the lot has fallen to me. . . ." to be where I am, as I am, and paying a very moderate price for the quality of the goods that I receive in exchange. I think that careful investigation will show M. E. T. that there has been a "vast progress in the essentials" since 1822. The circular quoted makes, for example, no mention whatever of Catholic philosophic, moral or dogmatic teaching; these figure prominently in our catalogue. Surely they are "essentials!"

Philadelphia.

W. Q.

To the Editor of AMERICA:

I notice that one of your subscribers thinks there is something lacking in the practical results following the new ideals of education in vogue in many of the institutions devoted to the training of Catholic young women. Out here in the West we have at least one instance in which there is a move to range alongside the old style domestic fundamentalists. Three Chicago Courts of the Women's Catholic Order of Foresters are raising a fund of \$50,000 to endow a chair of domestic science in De Paul University. Miss Anna E. Phelan, High Secretary of the Foresters, and chairman in charge of the fund, thus explains its purpose:

Our grandmothers taught their daughters to cook because all the cooking was done in the home. All the entertaining was done at home and the woman who could not provide delectable food was not a popular hostess. Then along came the caterer, the hotel parties, the apartment life, and the delicatessen shop, and the art of home cooking was threatened with extinction.

Women are coming to realize the necessity of having a knowledge of domestic science. The way to a man's heart doesn't seem to have changed, and an army isn't the only organization that travels on its stomach.

This is the first time any Forester courts have taken an active interest providing ways and means for teaching domestic science. These courts have made their pledge in recognition of the need of such a chair and also as an appreciation of De Paul University's pioneering in co-education.

Didn't some philosopher say something about plain living and high thinking? Mayhap the pundit who will sit in the future De Paul chair of domestic science will have an attractive and successful solution of the vexed problem.

Chicago.

E. W. N.

So Called "Catholic History"

To the Editor of AMERICA:

Of the many good things that the Knights of Columbus have done, none will accomplish better practical results than their active work in furthering the cause of Catholic education. Their special recent movement in the field of history is one of the best features of their program, and most needed. A case in point is to be found in one of our local Catholic publications. With the caption "The Catholic in American History" it says:

Editor's note—The essay printed here has been awarded a medal for excellence by De Soto Court No. 528, Catholic Order of Foresters. The writer is ———, a pupil in St. ——— school.

From the earliest stages of Christianity, Catholics have dotted the pages of history.

And then the "essay" goes on to give details in the course of which the following occur:

Anthony Wayne, a brave and loyal patriot, distinguished himself at the battles of Brandywine and Germantown.

General George B. McClellan, an intimate friend of Lincoln was given charge of the eastern forces.

Among the later Catholics of high rank in Washington are Supreme Justices White and Taney. Blaine during Cleveland's administration was in reality the "power behind the throne."

It is bad enough to have such misinformation at all extant, but to have it paraded as the "prize essay" of a pupil of a Catholic parish school seems to indicate that the new editor of the Knights of Columbus' magazine can engage in a very profitable adventure in the opening of a Catholic Historical Correspondence School.

If the juvenile "prize" historian in this instance should be rebuked by the editor who gave his effort publicity he can make a *tu quoque* retort. In the August 29 issue of the same local publication in question the editor indulged in an editorial he called: "Time for Speech" in which he declared:

The Catholic Church in America is not in politics. . . . Catholics are here by the grace of no man. They were first on this continent. They have written the most glorious chapter in our own country. Four of them affixed their names to the Declaration of Independence.

If there is a "time for speech" some unkind critic might observe after reading this, that silence would be golden for some folk in regard to the great historical document dated Philadelphia, July 4, 1776.

Chicago.

G. W. W.

Communism in Transition

To the Editor of AMERICA:

A rather enlightening article on the "Crisis in Communism" recently reached me from Berlin. German Communists, the author holds, are dissatisfied with the very success they have achieved in the German Parliament. They find they can make some noise in the sessions of the House, and that is all. Nationalists and Communists are fairly well in the same predicament. So long as they formed small groups in Parliament they naturally tried to expand their sphere of influence. Now that they have accomplished this they find their influence is not strong enough to grow sufficiently by lawful means, while the paths of disorder are too dangerous to be trodden.

The real revolutionary Communists are now in the minority. The more rational elements ask themselves of what use a revolution can be to the great masses of the working people. So the whole movement has come to a standstill. There is no end to the internal struggles of the party. Sometimes this results in the ejection of the revolutionary element.

A similar schism has taken place in Soviet Russia. It exists between the radical Sinowjew and the milder-minded Trotzky. Lenine had already taken the course of compromise with the capitalistic system and Trotzky continues in the same direction. Russia, after all, needs Europe, and Europe can be won over only by dropping some of its Communist absolutism. Sinowjew, whom Lenine called a "vain babbler," does not see this, but Trotzky does see it.

As early as the Communist Congress of 1921 Trotzky declared his intention of taking the road of compromise. His conviction is that the development of world policies will bring about a growth of the pacifist-democratic forces. At the root of this is the economic influence of American capital. The Dawes plan, the elimination of the conflicts between France, Germany and England, for the pacification of Europe, is a consequence of the American influence. Trotzky even describes the increasing Socialistic trend in all industrial countries as a circumstantial accompaniment of the growth of American capitalism.

Vienna, Austria.

M. P.

AMERICA

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An English Publicist and the Church

A BRITISH publicist, who deserves well of the Church, recently wrote a book, "The Contrast," "whence," according to the author himself, "excerpts were lifted and published as an article in some American magazine." Immediately, certain "evangelical" editors, always ready to turn a trick against benighted papists who, despite their repeated war records, cannot, of course, be patriotic, chose to exploit the article in ways that scarcely appealed to high-minded gentlemen. Then, in turn, followed a flood of articles from Catholic pens, some of them able to an extraordinary degree, some not so able but yet interesting, withal. At last the British publicist was tempted to reply. He had hazarded a conjecture only, not even a firm judgment, but simply a conjecture, and a vague conjecture at that.

I say over and over again that no European, writing upon American affairs, can do more than vaguely conjecture. It would never occur to me to state anything positively with regard to the probable future of a cause in the United States, because I believe the nature of the social organism there to be alien from ours in such a degree as to render impossible the fairly fixed judgments we can make upon this side upon our own European civilization. . . . I would never conclude with similar confidence upon any American problem, and I think that any European who does so shows himself blind to the profound and impassable gulf lying between American society and our own. . . .

Thus has a multi-colored bubble burst. But the controversy may not have been without profit. At least, it furnishes an opportunity to quote a pertinent passage, not from a fugitive article of a layman, nor yet of a bishop or Cardinal, but from an encyclical of a Pope. In June, 1888, the immortal Leo XIII wrote in *Libertas Præstantissimum*:

While not conceding any right to anything save what is true and honest, the Church does not forbid public authority to tolerate

what is at variance with truth and justice, for the sake of avoiding greater ills. God Himself permits evil to exist in the world. . . . In the State it is not forbidden to imitate the Ruler of the world.

In *Arcanum Divinæ*, written in February, 1880, there is a similar passage:

No one doubts that Jesus Christ, the Founder of the Church, willed her sacred power to be distinct from the civil power, and each power to be free and unshackled in its own sphere.

But, alas, who cares about the encyclicals of Popes? Certainly not Catholics. Yet perusal of such documents as those quoted would prevent many anxieties that arise in these troublous days.

The Allentown Resolutions

THERE is no persiflage or indulgence in glorious generalities in the resolutions adopted at Allentown, Pa., by the Catholic Central Society during its sixty-eighth annual convention. Social, civic, educational and religious issues are briefly passed in review, and the living problems of the day are honestly grappled with.

Naturally we would expect to find that keen appreciation which the resolutions invariably show for such movements as labor banking, farmers' cooperatives, and building and loan associations. On the other hand they strongly score, as two of the most serious grievances of labor in our day, the increasing use of injunctions for the protection of employers' interests in labor disputes, and the frequent punishment in contempt cases without previous jury trial. In this connection it appears to the representatives of the Central Society that the equity powers of the Federal courts are being extended beyond their proper domain, and this with a design of curtailing to a dangerous degree rights of free speech, lawful assembly and the workers' lawful means of defense. The conclusion at which they arrived on the important subject of the injunction, now uppermost in our political crisis, is thus briefly given:

We, therefore, favor the use of the injunction in labor disputes within just and clearly defined limits only, or if that cannot be done, its total abolition. We likewise approve of the demand of labor that a trial by jury be granted as a matter of right in all cases of contempt, as being in conformity with the spirit of our Constitution.

This is a vital question on which Catholics have a duty to make themselves heard. The resolutions vigorously uphold also the rights of unorganized labor in particular, since this stands in greatest need of help. They demand minimum wage legislation, as in conformity with the duty of the State to secure a living wage for its unprotected citizens. If our fundamental law is such as to make this impossible, then that law, as they rightly maintain, must be changed. They further advocate not merely the continued improvement of compensation laws, but the extension of social insurance "to be effected, as far as possible, on a mutual and cooperative plan, and administered and regulated by appropriate State legislation."

But while insisting upon the duty of the several States to secure full rights for labor, especially unprotected labor, they are not misled by the fallacies of the proposed Child Labor Amendment, whose pernicious principles they duly expose. Every effort is made by the Society to enlighten its voters on this and all similar questions. In the resolution on "Citizenship" the following general duties, as common to all classes of citizens, are enumerated:

Patriotism, the exercise of the franchise, obedience to law and authority, willing response to the call of our courts for jury duty, honest and conscientious selection of public officials, and a wholehearted interest in the political, economic and social problems of the country.

The same intelligent watchfulness is exercised in the religious sphere. Great stress is laid upon the lay catechist movement; upon the special duty of American Catholics towards the foreign missions, not forgetting in the meantime the fields nearer home: "particularly our South and Southwest, with their thousands and hundreds of thousands of Negroes, Indians and Mexicans"; and finally upon Catholic education. The resolutions here recommend male teachers for boys in the higher grades of our parish schools, even though this implies a greater expense, and they advise the establishment, wherever circumstances permit, of free high schools in connection with single parishes or groups of parishes. For the rest they exhort all Catholic parents to send their sons and daughters "to high schools, colleges and universities that are Catholic."

Vicarious Living

FOR most of us life is circumscribed and lacking in excitement and novelty. There are a few places to visit, a few friends, a few duties and the weary round revolves from day to day. Such lives are usually happier by comparison than the existence of those who whirl away the minutes in hectic activity and breathless rush. The majority of people pass their years in a sane and comfortable rut; the rest jostle and bounce from rut to rut. Travel, tragedy, mystery and high romance, though the last seldom happen in our real life, are keenly enjoyed in our imaginative, vagabond life. The girl stenographer on the way home from business reads her novel and soars in fancy through a series of society balls and week-ends and small plottings. The lad curled up in the arm-chair beneath the reading lamp tramps through heavy underbrush stalking Indians or tosses on the white capped waves of the sea, shipwrecked. Father becomes an amateur detective unraveling the clues of the murder and mother weeps maternally over the sad fate of the young and beautiful shopgirl. Thus, one lives two careers simultaneously, and for the time being the life in the novel seems to be more real and actual than the ordinary placid life in the home circle.

This power of superadding new and strange and thrilling experiences to the actual life that is drab and ordinary is, perhaps, the reason why the movie and the play and

the novel are so alluring. With only a dime, one can travel on magic carpets to fairy land. A library card is the ticket that privileges one to peep behind the heavy curtains of a mansion, to listen to the gossip of the very wealthy, to watch the incidents shaping or marring the destinies of the heiress, or to feel the volcanic emotions that rock the manly bosom. We become these characters and take part in their activities; we experience their emotions and strive with them to capture their ideals. Their life, vicariously, is our life.

In another column is published the first review of the autumn plays; most of them cannot be recommended. With the fall, likewise, comes an avalanche of new novels; it is too early, yet, to say that it is the most disreputable set of books ever published. While much of this fiction will be good and wholesome, it is certain that some will be vulgar, and salacious and sordid with sex. It will make one feel, as Canon Sheehan expressed it in another context, as though one were living at the bottom of a long chimney discharging soot. By vicarious living, when one reads the pure novel, one is elevated to a larger, a nobler and more heroic existence. But the obscene and depraved novel has a similar effect; it causes one to live in vivid imagination a life that decency and God's law forbid in actual life. The reading of such novels is a pitiful subterfuge.

Old Morals for New

HE stood in the middle of the room and screamed; he stamped upon his toys and shook his little fists at his mother and breathed enmity at his whole world. It was not that he really scorned his toys or actually hated his mother; but he had eaten six frankfurters and three pieces of mincemeat pie. For the moment, a physical ailment had changed his vision of life just as a physical ill is usually responsible for the rage of many modern thinkers against the accepted code of morals. Because of a personal disability to restrain themselves, they try to batter down all rules governing human conduct and social decency. They shout their views in radical journals that are so advanced that they cannot keep pace even with themselves. In particular, they urge their propaganda in a series of articles that advocate the so called new morals of the twentieth century for the age-old morals that have well served all the Christian centuries of the past.

It is difficult to convince oneself that these propagandists do not see through the specious arguments that they use and that they seriously and sincerely believe that their new standards will better our present society or even ennoble any individual whatsoever. Some there are that must suffer by the law; but they are the unfortunate exceptions to the overwhelming mass that is helped by the code of Christ. No good can be effected by taking the woman out of the domestic sphere and replacing her by the housewifely male, by entering the marriage con-

tract through a whim and breaking it for a trifle, by permitting all indulgence provided too many new members are not added to the race. The new morals are in reality the older morals of a pagan day; they are a renaissance of the system that the morals of Christianity supplanted.

There is nothing faulty in the so called old morals; they are neither antiquated nor misfits. They are new with each new generation and they are still capable of raising to a high and noble standard all who practise them. They can redeem society if they are given a fair chance. They

make for peace and happiness and love; they establish a home and sanctify marriage; they stabilize society and they prepare the way for future happiness after death. But the new morals create a social state that is divorced from reason and ruled by irrational passion, a society that must result in a collection of feverish, restless, broken-hearted derelicts. When the appetites are dominant, there can be no happiness or true love. The new morals deify the body and pander to the passions, the old morals keep one close to God.

Dramatics

Some New Plays

IF life were what many of our playwrights make it, what an impossible experience it would be! This reflection comes often to play-goers, but most frequently, perhaps, at the beginning of a theatrical season, when producers are tossing their offerings on the stage with characteristic inconsequence. We are not surprised by this inconsequence, or by the quality of the plays, or by their lack of fidelity to life as we know it. We are merely somewhat bored and mildly resentful. Most of us, for some strange reason, continue optimistic. We are sure that after the first crop of autumn failures has been safely consigned to the theatrical "store house," the next crop will be better. Sometimes it is. In the interval, what we resent is the apparent assumption of dramatists and producers that we are all rather feeble-minded and that we are willing to accept the preposterous situation and philosophy they put before us in certain plays.

Take, for example, that joint offering called "The Best People," written by Avery Hopwood and David Gray, and now holding the stage of the Lyceum Theater. In five scenes and three acts it sets forth the following exposition:

Mr. and Mrs. Bronson Lenox are persons of wealth, and they are social leaders. Inevitably, therefore, there can be nothing commendable about them. They have a son and a daughter, and because the parents are rich and "in society" the son and daughter, Bertie and Marion, are hopelessly spoiled before they are twenty. Bertie is a drunkard, and Marion frequents all-night cabarets, scorns the authority of her parents, and is betrothed to a different youth every few weeks. In short, the situation of Bertie and Marion is about as bad as it can be, but the playwright knows exactly how to meet it. Mr. and Mrs. Bronson Lenox have a chauffeur, whose name is Henry. Because he is a working man, he is also the happy possessor of all the virtues which Bertie lacks. He falls in love with Marion and the playwright's conclusion is that the girl is now saved, as Henry is to marry her, take her to a little town in Missouri, and make her live on sixty dollars a month. The audience knows that a girl of Marion's type would not live six days on the sixty dollars

a month schedule, and that she would not remain six weeks in the little town in Missouri. Long before that she would have upset Henry's family, wrecked Henry's happiness, and returned to the New York cabarets.

But the spectators have little time to linger over these reflections, for they are now following the fortunes of Bertie, the misguided son. Bertie has fallen in love with a pretty chorus girl who is just as noble as Henry is. In fact, she is the ideal mate for Henry. These two were made for each other. But she falls in love with Bertie, so Bertie, too, is saved. He has not been able to keep sober a single day, but we are given to understand that the beautiful influence of Alice, the chorus girl he marries, will immediately make him over into a high-minded, serious, and useful young man.

The audience knows it will do nothing of the kind. The audience knows that the only chance for Bertie and Marion is to put them on probation, to make them prove by six months or a year of decent and self-respecting living, before their marriage, that they are capable of reformation. But the curtain falls on the "happy ending" just described. The only two worth-while characters in the play, Henry and Alice, are handed over to Bertie and Marion very much as two boxes of chocolate might be handed over—because they happen to be what Bertie and Marion want at the moment. And it does not require a lively imagination to picture what is going to happen to those young couples when their married lives begin.

Most of us know young chauffeurs who are fine and manly, and young chauffeurs who are not. We also know rich and fashionable persons whose qualities make them worth knowing, and we know rich and fashionable persons we prefer to avoid. But Mr. David Gray has no such variety of types in his life. He knows only two kinds of persons: the contemptible rich and the noble poor. Mr. Avery Hopwood may know life a little better than this, but his part of the collaboration has been to edit the play. He should have edited it down to one blank page.

An equally artless point of view is revealed by Mr. Edward Selwyn in his comedy, "Dancing Mothers." Here we have another impossible flapper. (According to the

playwrights there simply aren't any nice girls left. Where, then, do all the nice girls come from—the ones we see on every side of us?) Mr. Selwyn's flapper, too, almost lives in cabarets, and her father is as bad as she is. They shamefully neglect the girl's mother. Therefore, to teach them a lesson, the mother also goes to cabarets, captures the light fancy of all the young men she meets, including the daughter's favored admirer of the moment, and gives her erring husband and child an illustration of the life they are living—which, of course, in the play, is all they require to make them turn from that life.

One knows that in real life the mature mother would not capture all the young men. One knows that in real life the husband would not tolerate for one instant the things she has done, nor the lecture he receives from the contemptible youth whose undesirable attentions are offered to his wife and daughter. But there is little comfort to the audience in knowing these things if the playwright does not know them.

As for "The Were-wolf," a translation from the German, put on by George B. McLellan at the Forty-ninth Street Theater—but on second thought we will not mention "The Were-wolf" except to warn our readers to keep away from it. We will admit in passing that it is about the worst of various decadent productions sent to us from Europe. And, yes, we will pause long enough to express regret that an actress like Laura Hope Crews, who was so delightful last season in that enchanting Irish play, "The Merry Wives of Gotham," should lend her splendid gifts to such a noxious drama.

Of "Nerves," the three-act play written by John Farrar and Stephen Vincent Benet and produced by William A. Brady, Jr., at the Comedy Theater, we can at least say that it is clean. And this quality is so rare in the season's early output that one is tempted to over-praise any production possessing it. The simple truth about "Nerves" is that it is an over-sentimental play, written by two young men whose work is younger than themselves. It has some good writing, some excellent acting, and a vast amount of enthusiasm; but it falls short of being really worth while. A second play by these authors might be worth while. Certainly there is enough in this one to make us hope it will be. There is a fine atmosphere of youth and buoyancy and the acting is good throughout—notably that of Kenneth MacKenna. Miss Winifred Lenihan, who last season played with such inspiration the leading role in Shaw's "Saint Joan," misguidedly lends her fine abilities in "Nerves" to a part unworthy of her. It is the part of a nice girl who is loved by the two leading men. Having nothing to do but think about these young men, Miss Lenihan, or any other young actress, could play the part as effectively in the wings as on the stage.

Having thus briskly eliminated for our readers all the plays we have discussed we now take pleasure in commending one play which is not only clean but clever. This is "Pigs," the comedy written by Anne Morrison and Pat-

erson McNutt and produced at the Little Theater by John Golden. Mr. Golden's productions are invariably wholesome. We have said this on other occasions and have pointed to Mr. Golden's high financial standing and unusual list of successes as proof that clean plays pay. But "Pigs" is more than an innocuous comedy. Like Mr. Golden's other successes, "The First Year," "Chicken Feed," "Lightnin'," and the rest, it is a play of real life, written around real situations and real persons.

So real, indeed, are its characters that one has an odd sense that they are personal friends and acquaintances. We know Thomas Atkins, Junior, and we know his "papa" and his "mama" and his grandma and his big brother and the uncle who is too delicate to work but who idles with such industry. We know Mildred, the flapper Tommy is in love with, and we realize with relief that she is like the flappers of our acquaintance and not like the typical flapper of the stage—which may be a good time to mention that Nydia Westman plays the part very well. We are so delighted with all these amusing persons, and by the perfection with which Frank Craven has directed their performance, that we neither ask for nor expect a strong plot and big moments. It is enough for us to know that Thomas Atkins, Junior, aged eighteen and treated like an infant by his elders, saves his father and the old homestead by buying two hundred and fifty pigs for two hundred and fifty dollars and selling them within twenty-four hours for twenty-five hundred dollars. The pigs were sick when he bought them and well when he sold them, and it was Tommy who cured them, and we saw him doing it.

This may not sound very thrilling. But Tommy's efforts to get the purchase money, and to cure the pigs, and to rid his home of his parasitic uncle, are all well worth following, and they are followed by an absorbedly interested audience. As for his youthful love-making, nothing more natural and amusing has been offered us for a long time. The acting honors are carried off by Wallace Ford, but the cast as a whole is good.

It may be noted by the observant that of five plays here reviewed we have been able to say kind words about one—which leads us to the optimistic conclusion that if the next crop of plays is not better it can hardly be much worse!

ELIZABETH JORDAN.

EVERY CHILD'S HYMN

O dearest Mother, mine to be
On High as here thou art,
Think not of ever weaning me
From shelter near thy heart!

For in thy care I came to earth
And so I hope in Love
That thou, upon my second birth,
Shalt bosom me Above.

Ah, Mother mine, when I shall long
For Life with passing sigh,
Be near to croon me Jesus' song,
My Brother's lullaby!

FRANCIS CARLIN

REVIEWS

These Eventful Years. Two Volumes. Edited and Published by the Encyclopedia Britannica, Inc. New York. \$11.50.

These are two extraordinary volumes. They give the story of "the twentieth century in the making" "as told by many of its makers." It is a remarkable story told competently. The action is vast: it is the World War, focussing interest and importance; it is a great cluster of other events and developments, momentous in their effects, which have swung around it, shot out from it, or received influence and quickening from it. No other quarter century in the history of the world has rung so loudly with the passage of great events. Of all this the present volumes tell. Yet they are neither a history nor an encyclopedia. They are rather a collection of essays, progressive and more or less connected, authored, mostly, by those competent to speak on that which has been assigned to them. It is of surpassing interest to the modern reader to have important phases of the World War discussed by the very men who helped to shape them; to read Admiral Jellicoe's account of the battle of Jutland and then to compare it with the story as told by Admiral Reinhard Scheer, Commander in Chief of the German High Sea Fleet; to read Major-General Erich Ludendorff's account of German defeat and the story of the mistakes and achievements of the American navy as told by Rear-Admiral William S. Sims. Many of these men will differ basically, of course, in their opinions, but these form human documents of the highest value which will facilitate greatly the sifting of truth for the present reader and especially for the future students of the twentieth century. An interesting feature of some of these essays is the fact that whether it is Sims, Ludendorff or Mangin that is writing, there is sounded a clear note of criticism of the non-combatant directors who influenced from the home offices the movements of policies and campaigns.

All the minor whirlwinds that eddied about the great storm center receive in turn their due meed of attention. The Polish-Russian War, Ireland's troubles, Turkey's fall and rise, the Balkan brewing-house of trouble, even the trials and difficulties of neutrals, are here attended to. Finance, inter-allied debts, the League of Nations, too, come in. Later on in the second volume are treated subjects disconnected from the war but not uninfluenced by it: currents and directions in thought and culture and education: poetry, science, archeology, medicine, big business and psychology. However, Catholic activities, such as the efforts of Benedict XV for peace or Mgr. Seipel's rehabilitation of Austria, receive scant mention. Shailer Mathews in "Modern Religious Tendencies" shows himself meagerly informed. He scarcely recognizes the existence of the Catholic Church in the United States.

P. M. D.

Proceedings and Debates of the British Parliaments Respecting North America. Vol. I. Edited by LEO FRANCIS STOCK. Washington: The Carnegie Institution.

Some idea of the extent and difficulty of Dr. Stock's work can be gathered from the introductory note contributed by Dr. J. Franklin Jameson, of the Carnegie Institution. Dr. Jameson points out that while thousands of pages in various historical studies are occupied with questions touching the rights and powers of the British Parliament over the American colonies, very few record what these Parliaments actually did. As a matter of fact, few cared to know what they did, and fewer were able to discover it. Thus, "nine-tenths of the actions of Parliament respecting America," writes Dr. Jameson, "are unknown to most American historical scholars and writers." Very few American libraries possess the *Journals*, English, Scottish and Irish, of the Lords and Commons; probably not thirty contain even the *Journals* of the English House of Commons. As for the debates themselves, the case was much more difficult. They were never serially recorded

in any official publication. If extant at all, they are hidden away in almost every variety of book and pamphlet, in magazines and newspapers, in manuscripts in public libraries and in private hands. As is obvious from even a cursory examination of this splendid volume, Dr. Stock possesses more than a common share of "extraordinary diligence and ingenuity." In it he begins the task of making accessible to the scholar what is now practically inaccessible, by collecting all the items in the proceedings and debates of the Parliament which refer to North America, from the earliest recorded act, down to the acknowledgement by Great Britain of the Independence of the United States. The full value of this volume will be appreciated only by the scholar who uses it, and it is to be hoped that Dr. Stock will be able to bring the work to completion at an early date.

P. L. B.

Unemployment and Our Revenue Problem. By JOHN STURGIS CODMAN. New York: B. W. Huebsch. \$1.00.

Single tax is never referred to in this cleverly written booklet, consisting mainly of articles that had originally appeared in the *Freeman*, but the single-tax argument runs through it. After the manner of every single taxer the author traces back all economic ills to the insufficient taxation of land values and natural resources, while he considers it a mistake to tax profits, industry, etc. He would therefore tax at the same rate an unused lot and one with all the utmost improvements a great corporation could place upon it. It is argued that so all property would be utilized and there would be an end to unemployment, shortage of housing, and all other economic evils. We have heard this argument often. There is a residue of truth in it, when all has been said, to the extent that great abuses are connected with land ownership. These should be abolished so far as possible, but there are other methods to be used than land Socialism, which by trying to remedy one wrong would cause a great many others.

J. H.

Russian Debts and Russian Reconstruction. By LEO PASVOLSKY and H. G. MOULTON. **The Reparation Plan.** By H. G. MOULTON. New York: The McGraw-Hill Book Co. Each, \$2.50.

The Institute of Economics Series is growing into a valuable library of reference books on the outstanding problems of the day. Each volume is the result of painstaking research and investigation, and each has thus far fulfilled the object of the series, that of "ascertaining the facts about current economic problems and of interpreting these facts for the people of the United States in the most simple and understandable form." Last year we praised the analysis made by C. E. McGuire and H. G. Moulton on "Germany's Capacity to Pay." New aspects of this and allied subjects are now presented by Mr. Moulton in "The Reparation Plan." With expert conciseness he analyzes and interprets the reports of the committees appointed by the Reparation Commission. In plain language he discusses the economic issues arising from this proposed plan as well as the problems left unsettled by it. The complete reports of the committees are given in the appendix. The other volume treats of a subject that will continue to perplex the international economist for many years. The authors avoid the discussion of the present Soviet regime in Russia or of its principles and intent; their concern is with the broader question of Russia's complicated position in world finances. The purpose of the investigation is that of "disclosing the relation of the existing debt situation to the problem of economic reconstruction, and in analyzing Russia's capacity to meet both war and pre-war debts if and when—with the aid of reconstruction loans—stable economic conditions are restored." The volume is made up of data looking towards an answer to these questions. The editors of this series are sincere in their efforts to present facts and conclusions free from prejudice.

A. T. P.

The Garden of Folly. By STEPHEN LEACOCK. New York: Dodd, Mead and Co. \$2.00.

The most sensible book that has appeared in a long time is the present work from Professor Leacock's pen. It is a pleasing, laughable critique of current life. Modern science, business, and finance in all their seriousness are shown up to good-natured ridicule. The charm of Professor Leacock's humor is that it is genuine, so genuine that he is laughing himself as he writes, and laughing at himself, too, which is after all the summation of wisdom. He is part of the garden of folly. He makes his reader laugh not until he cries but until he thinks. This is the achievement of a real humorist.

G. C. T.

Under Dispute. By AGNES REPPLIER, LITT D. Boston: Houghton, Mifflin Co. \$2.00.

It is always a pleasure to read the essays of Agnes Repplier. From the best that has been said or written on the subject she takes up for discussion, she selects with nice discrimination the thoughts that express her own viewpoint clearly and forcibly, and carry with them a seductive and at times an almost irresistible appeal. So it is that the casual and hasty reader may bring away with him the impression that he has been gazing upon some literary mosaics. Literary mosaics they may indeed be called; but the pattern is her own, and not all the precious stones she has wrought into the work have been supplied by others. Whether the subject be under dispute or beyond controversy, she has her own definite views. You may not agree with her; but you would not accuse her of lack of sympathy, an inability to penetrate the minds of others. She is impatient of generalities, of statements that often contain less than one half of one per cent of truth and form the mental deposit of the inaccurate and the unreflective. Gentle but shrewd sarcasm is a weapon she can use skilfully. "Saint Michael," she writes, "is honored of men and angels; but if he and Lucifer gave their memories to the world, which would be better paid for, or more read?"

J. A. C.

The Soul of Samuel Pepys. By GAMALIEL BRADFORD. New York: Houghton, Mifflin Co. \$3.50.

"He was a healthy, practical man of the world, largely and constantly occupied with getting and spending, eating and drinking, loving and hating, and music. God belonged to church and Sunday and your best clothes and ministers and death and heaven, all things to be treated with immense respect and to be avoided and postponed as much as possible, while you hurried to do what must be done here." Such is the author's final character-sketch of the noted diarist. If we accept the portrait by the artist himself as it is painted in his diary, such a character-sketch is both adequate and true. It is a difficult task to summarize many of the passages of Pepys' work without imitating the dangerous frankness of the original, yet the author has done this without sacrificing any of the details necessary for the faithful representation of Pepys' character. Unlike many of our modern biographers, Mr. Bradford speaks reverently of God and religion and in all but the minor details of his work, there is little with which a Catholic will not freely agree. At times, however, an affectation in the use of adjectives creates an atmosphere both false and dangerous. For instance, we are told of "the *naivete* of Sewall's wooing . . . and Burr's *delightful* baring of his miscellaneous amours . . . and the *magnificent* indiscretions of their English competitor." Such loose writing does more harm to superficial readers than pages of deliberate perversion. In this his latest work, Mr. Bradford has made students of history his debtors, for his volume is brief and interesting while the diary itself makes toilsome and monotonous reading.

T. L. C.

BOOKS AND AUTHORS

Another General History.—Added to the long list of world histories compressed into a single volume for the use of schools is "Our World Today and Yesterday" (Ginn. \$2.12), by James Harvey Robinson and Emma Peters Smith with the collaboration of James Henry Breasted. The narrative picks up the thread from the beginning and, in good taste this time, omits the usual dissertation on man's supposed descent. The style is clear, direct, simple. A feature that adds to the general attractiveness of the book is the grouping at the end of excellent maps with an explanation for each. In handling the European developments of the centuries the authors have made an effort to be objective and fair and they have on the whole succeeded. One cannot deny, however, that here and there a bit of subjectivism has been allowed to creep in. One wonders at the omission to tell of the tragic horrors of Bolshevism in Russia. From these pages one might imagine that the régime had been a perfect success. The intention of the authors is that from the past the readers may learn to solve the problems of the present. Education is one of the elements put forward as needful to the present. It is not mentioned that this education should be above all religious. There is a tragic need for just this quality of education. We commend the price of this work, which for the excellent get-up of the book, is very reasonable.

First Books of Poems.—With true instinct Benjamin Francis Musser recognizes the lights and shadows of life; he has therefore collected his poems under the title of "Chiaroscuro" (Boston: The Four Seas Co. \$2.00). Mr. Musser is not the poet of one mood or of a single theme. He culls his flowers from many gardens and looks on each of them with freshness of vision. He is at times quiet and restrained, and at other times sophisticated or cynical or even explosive. In "Waiting" he expressively phrases a great thought and in "Marriage of the Mist" he reaches his highest imaginative altitude. As becomes a Catholic poet, Mr. Musser has a true understanding of the poetry of the Church.—Homely wisdom held captive in a few lines of verse is to be found in "Inheritance" (New York: Blue Faun. \$1.50), a book of poems by Gertrude Callaghan. There is a startling thought in every ordinary thing; Miss Callaghan discovers many of these thoughts. Perhaps she lingers a trifle too long over what she sees through the eyes of mind and memory, and not sufficiently long over the more vivid moments of actual, vibrating reality.—In "The City and Other Poems" (Four Seas. \$1.50), Elinor Chipp looks into the reality of things with a direct and piercing vision. Her figures are from life and not from memory alone. Many of her poems have the fulness of a Shakespearean sonnet, brimming thoughts in a vessel of words. But she plays on one string; throughout her poems one senses a note of wistfulness and melancholy and disillusionment.

A Pathfinder.—A late brilliant Englishman has said, speaking of the founders of religious orders, that one of the dangers against which ordinarily the starters of great movements have to defend themselves, is the misdirected enthusiasm of their immediate followers, who begin as soon as the leader has passed from the scene to interpret and misinterpret his spirit. There is more than a half truth in this observation, and organizations of men are subject to a sickness from their very youth: accretions begin to grow on to them, whose sprouting tops would have been lopped off mercilessly by the founder as soon as their peeping greenness would have offered room. The religious Orders have not been exempt from this weakness of finite things and Dom Cuthbert Butler has consequently rendered a service to "Benedictine Monachism" (Longmans. \$3.50) by his instructive volume which has now its second impression. "Studies in Benedictine Life and

Rule" is the subtitle given his work by the former superior of Downside Abbey. And these studies have rendered a service both to the Benedictine monk and to the world at large, for they have got down to the pith and marrow of the Benedictine body as ensouled by St. Benedict. They point with clearness to St. Benedict's idea and they hold up to our direct vision, shaken loose from the clings of centuries, Benedictine prayer, asceticism, mysticism and contemplation. The view into Benedictine life, the historical sketches of Benedictine work and the survey of Benedictine government are by no means of minor interest.

Fundamental Philosophy.—We have recently had occasion to remark several times on the fertile genius of Augustine. The seasonableness of a further notice of the saint has been created by the reception of two small volumes which are new editions of particular treatises. Both are edited by the Rev. Francis E. Tourscher, O. S. A. of Villanova College and published by the Peter Reilly Company of Philadelphia. One is "The Philosophy of Teaching," which Father Tourscher has translated into English. A study in the symbolism of language, the modern teacher will not find in it those practical suggestions for the clearer and quicker instilling of knowledge, but the philosopher and thinker will discover in it solid masses of thought applicable to the difficult problem of the communication from mind to mind of human concepts. The other treatise "De Quantitate Animae" has been left, we know not why, in its Latin garb. A gladder welcome we would have given to an English translation. Many even of those perfectly familiar with the language of the Church feel a greater zest and attraction in the perception of solid philosophic thought when it is clothed in the language of the vernacular and innumerable others would become more acquainted with the Fathers and with scholastic thought did these more frequently appear in the language one likes to think and speak in. But even in its Latin form, this treatise is so rich and deep in solid thinking that its presentation singly and in attractive form cannot but be of service to the lovers of Augustine and an invitation to students to improve their knowledge of the saint.

Colonial History.—A great deal of loose thinking develops from an inexact knowledge of facts. The forward feminists of today would have us believe that until the present era woman was a household drudge and nothing more. But long before the Thirteen Colonies became one nation, there were business women and newspaper women, and women in politics; there were female travelers, such as Madame Knight who made the perilous journey on horseback from Boston to New York, and there were even women religious fanatics. Of many of these pre-feminists, Alice Morse Earle tells in "Colonial Dames and Good Wives" (Macmillan, \$1.50). There were other classes of colonial females, however; those who were just "languishingly sweet" and those who were proud of their homes and their fireside industries. Mrs. Earle does neglect to mention them, and she even has a chapter on colonial "blabbing, babbling and tale-telling." In reality the volume is a collection of biographies written in a quaintly whimsical mode.—It has often been asserted in these columns that the original American school was not the public school system of our day but the religious school. This contention is strengthened, though the author did not intend it, by "Quaker Education in the Colony and State of New Jersey," a source book prepared by Thomas Woody and published by the University of Pennsylvania. What Professor Woody really intended was a record of his research in colonial documents. Most workers in American history agree that there has been a woful negligence in the matter of making these manuscripts accessible. In a restricted area and on a limited subject, the author has shown the value of colonial investigations for a better understanding of American civilization.

The Quakers of an early date recognized the need of religious instruction; most of their pioneer schools have either lapsed or been changed to public schools.

Backgrounds of Literature.—The centenary of Lord Byron's death has provoked a renewed interest in him and his works. One of the many contributions is "Byron" (Clarendon Press, 50c), a lecture by H. W. Garrod, professor of Poetry at Oxford University. This printed lecture reads off in a style of academic correctness, unlighted by the glow of enthusiasm. Some interesting reflections are made on Byron's character and creations; but the polished rectitude of the lecture is somewhat stained by an advocacy of the principle, so common among intellectual moderns, which throws a transcendental moral law into the class of "conventions by which society tries to regulate the relations" of its members.—The Macmillan Company is editing a series of charming librettos on the makers of our literature. Each little volume contains a chapter from some authoritative work. Those already published are "William Wordsworth, Nature Poet," by Hamilton Wright Mabie, "Henry David Thoreau" and "James Russell Lowell" by William Lyon Phelps, and "Ralph Waldo Emerson," by Norman Foerster. The pamphlets, though artistically bound in heavy art paper, are comparatively expensive, fifty cents each.

Fiction.—A court decision may legally release a man accused of murder, but it cannot free him from himself or from the ugly publicity consequent upon it. In "After the Verdict" (Doran, \$2.00), Robert Hichens with remarkable skill analyzes the mind of Clive Baratrie, who had been charged with murder. His guilt or his innocence is the secret of the book; his mental reactions are its staple. Clive's mother and his wife are also involved, in different ways, in the secret. It is a remarkable narrative, ending in a tremendous act of love.

Two volumes that have little to recommend them are "Daughters of Eve" (Dorrance, \$2.00), by Ellery H. Clark, and "The Quitter" (Small, Maynard, \$2.00), by Harry V. Schieren. The latter is weak in plot, has puppets for characters, and presents scarcely a worthy motive from the beginning to the end of the tiresome dialogue. The former volume is a collection of illicit love incidents, with a Harvard football atmosphere. A cub reporter could have written the football incidents better; much of the rest would have been better omitted.

After finishing the above named stories, the reviewer felt in a state of collapse; but he quickly revived after a few pages of "Blind Raftery" (Century, \$1.25), by Donn Byrne. It is a tale told by a Celt of the great blind poet of Ireland, of his songs and his wanderings and his love for a wronged woman of Spain. There is lightness and seriousness, romance, prose and poetry and the charm of fair language unfolding through the pages of this small book. A deeper Catholic note would have made this story an outstanding triumph; as it is, despite a crude touch here and there, it is a literary gem.

In the short space of the 216 pages that "The Heaven-Kissed Hill" (Doran, \$2.00) fills, J. S. Fletcher has succeeded in giving readers an admirable story that can be unreservedly recommended to all who like fiction. The book is not only absolutely clean, but it is also full of swift action that holds attention from the first to the last line. Young people as well as those of more mature years will be delighted with the tale.

In "The Fourteenth Key" (Putnam, \$2.00), Carolyn Wells, in one of her mystery and detective stories, carries a missing heir, an impostor, a couple of murders and a mysterious geologist through some 300 pages to a crude and improbable denouement. A less conspicuous writer, it could be suggested, might have difficulty in getting publishers to invest in such material.

Sociology

Socialists in Government

THE British Labor Government has enjoyed six months of office. It has proved triumphantly that among the trade-union officials, working-class journalists, middle-class intellectuals and converted Liberals who lead the Labor Party, there is as much governing capacity as among the lawyers, aristocrats and business men who have occupied the Front Benches when the older parties, Conservative and Liberal, took their turns of power. But nothing else has been proved by this experiment in Labor Government. There has been no effort to legislate or to administer on radical principles. This Government has been, on the whole, rather more conservative than any which has held office in England between 1906 and 1922.

When Mr. Asquith was Premier the veto of the House of Lords was abolished, and the taxation of land values introduced. In Mr. Lloyd George's term of office the Irish Free State was established. There has been nothing comparable to these innovations under Mr. MacDonald.

No one who was in the least conversant with British conditions would have feared anything wild or violent from a Labor Government, but there might have been expected "advanced" policies of an anti-Imperialist, anti-militarist and anti-capitalist nature. Only two things have been done to seriously challenge conservatism. One was the abandonment of the project of a naval base at Singapore; the other was the recognition of the Soviet. It may prove, however, that the Singapore project has not been sacrificed on the altar of pacificism, but has merely been postponed for financial reasons. The Government showed so little regard for pacificism that it decided on the building of five new battle cruisers despite the united opposition of the Liberals and a large section of its own party. It has rejected the disarmament proposals of the League of Nations Draft Treaty of Mutual Assistance. It has organized a new Army Reserve of 20,000 men. For all this it can plead very good reasons, but they are not the reasons that commended themselves to Labor leaders when they were in opposition.

The gesture to Moscow was adventurous, but it was diplomatically ambiguous, and it has ended in nothing but an agreement to disagree until an agreement can be made. With regard to imperialism, Mr. MacDonald warned the nationalists in India that Britain will use force if need be to uphold her rule; he has reiterated British determination to hold on to the Sudan; whilst in Irak natives have been bombed from aeroplanes at the orders of the Labor Government. The Government can offer an excellent defense of its conduct in all these instances by basing itself on principles which Conservatives and Liberals acknowledge. It would be more embarrassing if the appeal were made to the doctrines that present Cabinet Ministers taught before they assumed the responsibilities of office.

In economic and financial policy also the Government has kept to traditional paths. It produced a genuinely Labor Budget inasmuch as it drastically reduced taxes on necessities of life, and a Housing Act has been passed which largely increases the Government subsidy for the building of working-class dwellings. But there has been nothing in the nature of socialization. On the contrary, great Government factories, left over from the war period, have been put up for auction and sold to the highest capitalist bidder. The Capital Levy has been gladly shelved. Mr. Philip Snowden, Chancellor of the Exchequer, attended a banquet of bankers and assured them that the maintenance of the nation's financial credit would ever be his first care. Mr. Ramsay MacDonald, in his first speech to the House of Commons as Prime Minister, declared that Socialism meant the encouragement of capital! Certainly there has been nothing in the actions of the Government up to date, and nothing even in the words of its chief members, to cause capitalists the slightest uneasiness about their investments.

For many years past, long before he became Prime Minister, Mr. MacDonald consistently explained Socialism in a sense which made it innocuous, not to say meaningless. Speaking last Easter at the Annual Conference of the Independent Labor Party, the chief Socialist organization in England, he went further and showed a desire to get rid of the name Socialist itself. After other speakers had been depreciating mere Laborism and declaring that "Socialism is the only remedy," Mr. MacDonald said:

I have no objection to the Government being called a Socialist Government, or the party being called a Socialist party; but sentimentally, I don't like it, because there is a somewhat bookish association about Socialism. It is a theory, it is very largely a mechanism. You work out the how, the why and the wherefore, and you examine into what is happening, and you lay it together and produce a certain outlook. That is not enough for us. Call your party Labor, feel Labor, and then you have that heart and spirit that in some sort of mystical way associates yourself with the great, simple, Godlike heart of the common people, with all its failures and yet with all its divine potentialities. Therefore I always call myself a Labor member and the party a Labor Party and the Government with which I am associated a Labor Government. . . . In that way we prove ourselves far better Socialists in spirit than those who think we ought to take our supporters from a narrow view.

It is not unfair to assume that Mr. MacDonald realizes that his own personal "Socialism" is merely moderate and constitutional social reform, and it is a pity that sympathizers should be repelled from his party by a word which has sinister associations. He probably sees that the Labor Movement, if it is not to be stultified, must sooner or later shake itself free from shibboleths and dogmas which do not correspond to its actual aims and methods.

The real question is whether moderate leaders like Mr. MacDonald can continue to maintain a moderate policy. At present he heads a Minority Government, for which, one may surmise, he is truly thankful. He is thus able

to tell his extremist followers who clamor for radical measures that it is useless to attempt to pass them through a House of Commons where Labor is in a minority. But when Labor has a majority in the House, what then? Leaders like Mr. MacDonald know that the real obstacle to Socialist schemes is not Liberal and Conservative votes in the House of Commons but social and economic facts in the world outside. The Labor rank and file do not recognize these facts. Socialist propaganda denies them. Socialistic propaganda systematically excites class passions, and teaches the working poor to believe that only a parasitic, wasteful, capitalist class stands between them and their desires of a fuller life of ease and enjoyment. When the masses are thus indoctrinated how can they be expected to refrain from extreme measures when they command the legislature? The mineworkers expect socialization of the mines to be one of the first great schemes of a Labor Government which has a majority in the House of Commons. If the private owners of the mines are to be equitably compensated the price to be paid will be staggering. The financial problems of compensation may well prove insoluble, and there must then be a tremendous temptation to resort to virtual confiscation.

"Let no man who sets afoot a change in a State," says Machiavelli, "ever believe that he can afterwards stay it at his own convenience, or regulate it in his own way." Some three years ago Labor leaders in Glasgow, particularly in Clydebanks, organized a "no-rent" campaign among house tenants. The campaign was hot entirely without excuse in its first stages, but it has grown far beyond the intentions and control of its original promoters, some of whom are now in the Government and are vainly trying to stop the anarchic movement they created. In Clydebanks the arrears of rent have reached a quarter of million pounds sterling and are increasing at the rate of £10,000 a month. Because rents are not being paid the local authority finds itself unable to gather the taxes and it has to borrow at high interest from the banks in order to cover its deficits. The owners of the property, being liable to keep it in repair as well as pay taxes upon it, whether they get rent or not, would give the houses away, but no one would accept them under present conditions. There is not the slightest chance of another penny of private capital being invested in the provision of working class dwellings in this area. The whole supply of housing accommodation must depend in future on State subsidies and the general body of British taxpayers have cause to appreciate the meaning of this sort of Socialism.

As they have failed to control the results of their inflammatory propaganda in Clydebanks so in the wider field of national affairs the Socialist leaders may find themselves the helpless tools of their own majority at Westminster, if and when they do get a majority. It is then that we shall know what it is not only to have Socialists governing but Socialist Government.

HENRY SOMERVILLE.

Education

A Text in Current History

TO develop more and more a Catholic atmosphere in our colleges is a constant labor of love on the part of our faculties. The direct means are quite evident, the appealing exposition of religion and philosophy, the Church's viewpoint of history, education, sociology, literature, to say nothing of chapel assemblies and sermons. Surely all these in the hands of competent professors and skilled chaplains create an atmosphere distinctly religious. But we breathe in nature's air and are sustained by its oxygen, nitrogen, and other constituents quite unconsciously, even without effort. In our colleges, too, the presence of priests consecrated to moral education and their elevating conversation and association with students undoubtedly produce a most salutary atmosphere. Again, the teaching of distinctly Catholic cultural text-books, such as Cardinal Newman's "Idea of a University" and "Present Position of Catholics in England," contribute another element to the religious college air. Is there another part? I believe so. Perhaps it is not so well known and so widely used as the preceding. My reference is to teaching current history from the Catholic vantage-coign of our colleges.

We have an argument from analogy. Popular magazines such as the *Literary Digest*, *Current History*, *Outlook*, *Atlantic Monthly*, etc., make gigantic efforts each September to introduce themselves as text-books in colleges and universities. No doubt their prime purpose is future subscriptions. Nevertheless their appeal is that of education and there is some semblance of truth in their educational appeal. Even popular magazines do a kind of teaching. Herein unfortunately much depends on their mental and moral outlook on life. The well-edited Catholic magazine then has a field of good not second perhaps to that of the pulpit. And so in introducing it to our college students in the hope that they may become enamored of it and may read it after they have gone forth from the religious atmosphere of their Alma Mater, thus being helped to preserve their Catholic vitality of mind and heart, is to make a distinct contribution to our higher educational curricula.

Take the case of foreign news. In general students are not much concerned with a definitive knowledge of such events. If the first page of our dailies in bold headlines feature the killing of an American citizen in Japan, this fact will be noted by the casual reader. But as for seeing any further connection of this incident with the welfare of the Church in the Orient or in particular with the Catholic University of Tokyo and its American professors, such thoughts will not enter into the common mental mechanics of perusing the day's news. Nor to our ordinary college student, I fear. Treating of such an instance in a current history class, with a Catholic magazine as a text, the religious connotation will certainly be

noted by the professor, thus engendering the beginnings, let us hope, of life-long habits for the student.

Again in reference to foreign news, it is a lamentable fact that few American papers carry these items with any detail or much frequency and when they do, the Church's point of view is notable for its absence. Her trials, her triumphs, her interests in what the secular press would call trivial matters, understanding thereby the things of the spirit, all these can be intelligently pursued only in a high class Catholic magazine. Captain McCullagh's dispatches from Russia stand, I believe, as a notable exception. If then our colleges are to train leaders and educators amongst the laity, ours is the patent duty of pointing out and giving to them an appreciation and desire of an essential qualification for being such chieftans. A collegiate hour a week may bring richest fruit in after years.

But it is not merely in reference to countries and events at a great distance that there is need of such an intelligent printed commentary. We may well look at home. Thanks to the alertness of a certain "Catholic Review of the Week" and the long, continuous struggle she has made to shed light on such dire legislation as the Federal control of education in the United States, many of our own communion, as well as non-Catholics, have been aroused against the menacing foe, and for the time being at least have beaten it back. It might be useless to speculate how far the plank in the Democratic platform condemning paternalism is attributable to the same cause. However, I have personally observed that one morning daily, charging five cents a copy, freely uses at times articles appearing in the aforesaid magazine. Due to typographical or other errors, quotation marks and similar acknowledgements are omitted. Then, too, college papers and magazines, exercising a strong influence over the younger generation, have undoubtedly received much inspiration in their laudable following of this leadership. Further concrete results can be seen in assignments, oratorical contests and debates.

The usefulness of a well-edited Catholic magazine is not constrained to current history classes, but extends itself to those of sociology, education, history, ethics, literature. Questions of present day agitation have so many ramifications from a moral and practical point that an authoritative discussion must be had. Lacking such is the reason why, for instance, we hear and read of Catholic prohibition advocates quite categorically declaring that grape juice may be used at the Holy Sacrifice as easily as genuine wine. A lecturer on ethics, too, will find great emphasis for his theses on divorce, marriage, birth-control, religious education, when he can call attention to or quote from recent articles and editorials. Contemporary references have a unique appeal. As for literature, the busy professor, strengthened with the best of intentions, finds it difficult to read a fraction of current books. Some he

knows are worth while, others the merest rubbish. The magazine I have in mind will give criticisms with a Catholic understanding. Students, too, will be trained to consult such an authoritative source for an acquaintance with certain best sellers that are not the best of company. And so with many books of essays, of poems, of propaganda for this or that. It has been said that education consists partly in knowing where information lies at hand. Here is consolation for many who do not care to waste hours of reading in discovering some recent worth-while volumes.

If all the preceding were only negative good, surely our magazine would be accomplishing a most valuable purpose. It will though do more. At times and according to the season, it will teach and explain distinctly Catholic doctrine on questions now occupying the stage of public thought. It will tell for example what the Virgin Birth of Christ means and why it is an article of Christian faith. As the great festivals of the ecclesiastical year shine forth to renew our youth of eternity, editorials and short articles graced with the attractive garb of literary style will win our hearts to a more practical appreciation of the pearl of great price. Such sermonettes, listened into in quiet moments, are not without their salutary effect now and hereafter.

Personally, along with many others I am sure, I have found a class of current history using the magazine I have described as a text to be interesting to the professor, interesting, instructive and fruitful for the students. With due respect for the modesty of the editors, I make bold to suggest to all our colleges the weekly study in their current history or similar classes of AMERICA.

DANIEL M. O'CONNELL, S. J.

Note and Comment

Central Society Condemns Child Labor Amendment

IT will be worth giving here in full the resolution on the "Proposed Child Labor Amendment," adopted by the General Convention of the Central Society:

As unalterably as we are opposed to the evils of child labor, stunting the physical and intellectual growth of the child and nourishing a spirit of greed at the expense of the childhood of the country, just so unalterably are we opposed to the means proposed for the removal of this evil.

We are not in favor of the proposed Child Labor Amendment to the Federal Constitution for the reason that it would result in the further unwarranted usurpation of States' rights, the unnecessary curtailment of parental authority and responsibility by a Federal bureaucracy, and the excessive centralization of additional power in the Federal Government at the expense of local self-government.

We prefer to see the abolition of child labor brought about by increasing and more effective child labor laws in all the States and especially by the enactment and enforcement of compulsory school laws. We feel that particular responsibility devolves upon the National Association of Manufacturers and the United States Chamber of Commerce and similar organizations to work strenu-

ously for the early passage of such laws in all the States in the Union.

We sincerely hope that our Catholic press and Catholic associations will continue to call attention to this unwise legislation.

Biennial Convention of Catholic Alumnae

THE International Federation of Catholic Alumnae will hold its sixth biennial convention at Philadelphia, October 18-25. Its active membership, consisting of the alumnae of Catholic colleges, convent schools, academies and high schools, is given as about 70,000. The United States, Canada, France, Belgium, Ireland, England, Switzerland and Italy are represented among the 500 alumnae associations that form the Federation. One of the spectacular events of the convention will be the pageant "Our Lady of the Federation," depicting and reviewing the history of this organization from its foundation to the present time. The pageant will be given October 19, in the Metropolitan Opera House, and will be directed by the Sisters, Servants of the Immaculate Heart, and the alumnae of their academy, Villa Maria, Immaculata, Pa.

International Democratic Congress for Peace

ONE of the world's most notable congresses has just taken place in London during the past week, September 16 to 20. The preliminary accounts only have so far reached us. It is not exactly Catholic, but Catholics are prominent in it. It is the International Democratic Congress for Peace, with one hundred delegates from France and many from Germany and other countries. Foremost is the famous Catholic French leader and peace-maker, M. Marc Sangnier, founder of the group known as *La Jeune République*, to whom the Holy Father has telegraphed his blessing on the present undertaking, while Cardinal Bourne has shown his zealous interest by making special arrangements for all the Catholic delegates at Westminster Cathedral. In bringing these details the London Catholic News Service writes of M. Marc Sangnier:

The heart of this movement is the *Jeune République* group, which through its international relations is also called *L'Internationale Démocratique*. Its leader is M. Marc Sangnier, whose message is one of practical Christianity in both international and social relationships. He is a Catholic, and his following is mostly amongst young Catholics, although both Protestants and Free-Thinkers are associated with the movement. Until the last elections M. Sangnier represented one of the French parliamentary divisions, and as a Deputy raised his voice against the occupation of the Ruhr, pleading for a reference to the League of Nations.

Aside entirely from the arguments for or against the Ruhr occupation, which is now fast becoming merely a part of history, it may well be said that when the list of great men whom the Catholics of France have produced in recent years is finally summed up by an impartial world

the name of M. Marc Sangnier, the intrepid leader of Catholic youth, the unselfish and heroic apostle of the peace of Christ in the reign of Christ, may be found to stand at the head of them all.

National Conference of Catholic Charities

THE tenth meeting of the National Conference on Catholic Charities opened at Des Moines, Iowa, with a registration of 3,100 delegates for the opening session. New throngs arrived with each train. The attendance in numbers and the prominence of the speakers, says the *Davenport Catholic Messenger*, have been a surprise to Iowans. It is an opportunity to contemplate the Church's laboratory of scientific and expert work in social and welfare endeavor. The Congress itself opened with a parade of 5,000 members of Holy Name societies, headed by Bishop Drumm of Des Moines, who was the leading spirit of the conference. The paraders marched into the Coliseum where a Pontifical High Mass was celebrated with 8,000 people crowded into the lower floor of this building. Allusion is not possible here to the many and valuable contributions made at the Congress towards a better understanding of the complex problems of Catholic charity in a modern civilization such as that of our own vast country, with its mammoth cities and various population. Attention should be called, however, to the notable address of Governor N. E. Kendall of Iowa delivered also in the Coliseum. Side by side he placed the contributions of Protestants and Catholics to the cause of American patriotism, balancing incident with incident in support of his thesis that: "Catholics were as devoted as Protestants to the principles of liberty in the formation of the Republic." Eloquently he made plain the ludicrousness of the accusation brought against Catholics:

Just now the air is filled with vociferation. Circulars are distributed, lectures are delivered, societies are organized, and the weak and credulous are terrified by the enormous bugbear of Catholic ascendancy in our country. What is the basis for all the agitation which so oppresses the timorous hearts of reputable people who apprehend the imminent jeopardy of Catholic dominance in our concerns? Let us examine the question concretely. Where is the priest who is about to betray his government, and where is the parishioner who is ready to acquiesce in such betrayal? My dear and sanguinary friend, Bishop Drumm—are he and his clerical associates secretly scheming to demoralize the social fabric? Are they privately plotting to overthrow the authority of the Commonwealth? Have they concluded to dissolve the public schools, and sentence us to benighted ignorance? Have they decided to discontinue the courts, and condemn us to trial by wager or battle? Do these pernicious disruptionists intend to nullify the Constitution, invalidate the laws, abolish the State, dismember the nation, and relinquish the entire community to the Pope as a perpetual vassalage? And the laity of this great communion—the mighty millions of the Faithful who worship God according to discretion at the altar of this Church—are they *particeps criminis* to a cabal so unspeakably infamous?

The recent meeting is regarded as the best hitherto held in the history of the Charities Conference.